

AN INDIGENOUS TEACHER PREPARATION FRAMEWORK

By

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Abstract

The result of this research is a framework to support Indigenous Teacher Preparation within the Native Studies department at Northwest Indian College (NWIC). I attempted to answer three main questions in the duration of this dissertation research. The first question is, how do we recreate an Indigenous method for teaching and learning in a modern educational institution? The second question is, what does a Native Studies faculty member need to be prepared to teach classes? The third question is, how do we measure learning? Participants for this research included elders from the Lummi community, Native Studies faculty members at NWIC, and administrators. As an Indigenous researcher, I have defined my own Indigenous epistemology and this guided my research. I have chosen a qualitative research design to assist me in answering these research questions. The data were analyzed and coded into main themes. This analysis produced teacher competencies and methods of measurement that will be used within the Indigenous teacher preparation framework. This framework is important to the future of the Native Studies Leadership program and NWIC.

This project is dedicated to the
Lummi Community and Northwest Indian College Community

Hy'shqe (Thank you):

To my parents, grandparents, and my elders and ancestors who came before them

To (the late) William E. Jones Sr., (the late) Ivan Morris Sr., (the late) Rose James, (the late) Earl
Claxton, all of the elders that guided this work and who have since passed on

To Tom Sampson, Arvid Charley, Ruby Peters, Chief Bill James, James and Lutie Hillaire, Al
Scott Johnnie, and all the elders who are continuing to work on this very important work

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means to be '*xwel-mexw*' when I am gone

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Chapter 1: An Introduction

Introduction

In the traditional Coast Salish culture, we have a saying, *Qwechost*. In English, this translates to, prepare yourself. When the word is put in the context of the culture it means so much more. The Coast Salish peoples' lives were dependent on a yearly cycle created by our environment. At the heart of this yearly cycle were the salmon people. The Coast Salish people prepared for the return of the salmon people all year. The environment would signal when it was time to fell cedar trees to build canoes and carve paddles. The environment would signal when it was time to gather nettles to put away until they were cured and the fibers were ready to twist to make rope for fishing nets. All of this time and effort prepared the people for the blossoming of the salmon berries. This was nature's ultimate signal that the salmon were about to return. The peoples' lives depended on this annual run. Their lives depended on their ability to prepare all year to move their families out to their temporary summer fishing villages and reef net fish for salmon. If families did not prepare for the fishing season, they died. It was about survival. *Qwechost* describes this preparation. It also has another meaning. This is best described through the changing of life ceremony. When children were about to make the transition into adulthood there was a ceremony held in their honor. Their parents would prepare for years in advance for this ceremony. They would gather extra food, cedar, and mountain goat wool. The family members would make extra baskets and mountain goat wool blankets. They would store the food away in preparation of this ceremony. During the ceremony, their elders would use this word *Qwechost*. They would turn the child or children to the daylight, which symbolized their destiny. The child or children would then spend years being guided by their families to whatever that destiny may be. *Qwechost* is the philosophy I used to guide this research in creating an Indigenous Teacher

Preparation Framework. It is a philosophy that is Indigenous to my people and it was used to describe working hard to prepare yourself for your life's journey. Traditional Coast Salish people worked hard for everything they had. They were survivors and endured very much. Participating in this teacher preparation training will not be easy and teachers will need to show this same endurance. *Qwecho*st is a guiding philosophy endogenous to my place and people. It is a philosophy in the context of the culture and language that describes these preparation processes and more. Teachers who participate in this training will need to learn about their families, history, and Indigenousness and sovereignty. This type of training is personal. It will strike a chord in the participants and hopefully start them on a journey of self-discovery.

Problem Statement

NWIC started offering bachelors programs in 2007. Prior to this, NWIC only conferred associates degrees. This transition provided an opportunity for administrators at the college to identify areas of improvement throughout the institution. One of these areas is the way in which we recruit, retain, and train faculty members. In preparation for the transition to a four-year college, the recruitment of qualified Indigenous faculty started. One of the focuses of this transition was to grow the next generation of Indigenous instructors. Cheryl Crazy Bull started a Growing Our Own initiative to ensure teacher retention. One of the goals of this initiative was to recruit Native people who may be interested in teaching, but do not have the experience. This was the beginning of the idea of developing an Indigenous Teacher Preparation Framework. A colleague and I went through this early process. We are now instructors and my colleague is the Department Chair of the Human Services department and I am the Department Chair of the Native Studies department. We went through extensive training to transition into these positions. The preparation process that we experienced was never formalized nor institutionalized. Now

that I am working on my PhD in Indigenous Studies with a concentration in Education, I have an opportunity to define this process and improve the quality of teacher preparation at NWIC. When instructors are fully prepared to teach in this tribal college, our students benefit, and when our students benefit, our communities benefit. This research will seek answers to the following questions: How do we recreate an Indigenous method for teaching and learning in a modern institution? What does a Native Studies faculty member need to know to be prepared to teach classes? And how do we measure learning?

Methodology

Research Design

The process designed to prepare faculty to teach at NWIC is meant to be a transformative process. The intended outcome of the training is to empower these faculty members to understand the foundational knowledge that is present in their own family history, how colonization impacts their life, and the skills that every faculty member needs to know. The research design is meant to develop the context of the framework, the teacher competencies, and methods of measurement. This research is meant to make a lasting impression at NWIC and be useful to future faculty members. It will hopefully change the way we train teachers to teach at our tribal college.

Being an Indigenous researcher conducting research in my own Indigenous community, I created an Indigenous strategy and approach to this research. I did not want to adopt colonial methodologies to conduct research in my community, with my people. My research reflects my relationality and relational accountability. “Indigenous people have come to realize that beyond control over the topic chosen for study, the research methodology needs to incorporate their

cosmology and ethical beliefs. An Indigenous research paradigm needs to be followed through all stages of research” (Wilson, 2008, p. 15). Western research paradigms do not fit within my own values and beliefs as an Indigenous person. Today, I can choose. “It is time for Indigenous peoples and Indigenous research to break free from the hegemony of the dominant system, into a place where we are deciding our own research agendas” (Wilson, 2008, p. 17). Indigenous research opens the door for Indigenous researchers to take control of their own research agendas.

I chose a qualitative research design to conduct this research. A qualitative design assisted me in answering three research questions, how do we recreate an Indigenous method for teaching and learning in a modern institution? What does a Native Studies faculty member need to know to be prepared to teach classes? And how do we measure learning? I identified an elder from Saanich, B.C. along with three separate groups of people to interview. The groups included the first participants of the Growing Our Own initiative at NWIC, Coast Salish elders, and NWIC administrators. The results of these interviews assisted me in answering all three of my research questions. I also conducted archival research. I searched several institutions for any information related to Lummi education, precolonial and postcolonial. There are several local institutions I visited, Western Washington University Libraries, Heritage Resource Center, and the Lummi Records and Archives Department. The information gathered was synthesized and I completed an open coding process to develop meaningful themes related to my research questions. My Indigenous research paradigm guided the analysis and interpretation process for my research.

Development of the Native Studies Leadership Bachelors Program

NWIC Transition to 4-year Degree Granting Institution

NWIC began offering bachelor's-level courses in 2007, beginning with the Native Environmental Science degree. With the offering of new degrees, the college president recognized the importance of recruiting qualified Indigenous faculty. According to the 2009 catalog, NWIC had a total of 23 full time faculties. Out of these faculty members, three had PhDs, 15 had master's degrees, and five had bachelor's degrees. Eight of these faculty members were Indigenous and two were Lummi (Northwest Indian College, 2009, p. 100). According to accreditation, faculty members are required to have a level of degree attainment higher than the courses they teach. By 2015, NWIC listed 35 full-time faculty members in the catalog. Of these instructors, five had PhDs, 20 had master's degrees, nine had their bachelor's degree, and there was one with credentials not listed. Out of the 35 faculty members listed, 19 were Indigenous and of those 7 were Lummi members (Northwest Indian College, 2015, p. 111). This increase in Indigenous faculty members was the result of the Growing Our Own initiative enacted under the leadership of Cheryl Crazy Bull.

Cheryl's Vision: Move Toward Native Studies

Cheryl approached my mother, Sharon Kinley, with her idea. My mother was the Director of the Coast Salish Institute at the time. The Coast Salish Institute is a department within NWIC that focuses on the preservation and revitalization of Coast Salish language and culture. The department predominantly worked under a series of grants and employed interns that were collecting qualitative data in the community through elder interviews. I was one of those interns while I was a student at Western Washington University. Cheryl asked my mother if she would

be willing to develop the Native Studies bachelor's program. One of the noticeable differences with NWIC and other tribal colleges is that NWIC did not have a strong Native Studies program. With the development of the Native Environmental Science bachelor's program the college was in a good place to strengthen the Native Studies program with place-based knowledge that emerges from the Lummi community.

Significance of the Longhouse

Coast Salish Architecture

This framework is inspired by our Coast Salish architecture. A Coast Salish longhouse is used as a metaphor for this Teacher Preparation Framework. Plank longhouses were prevalent along the Northwest Coast. These longhouses were constructed from massive old growth cedar trees. Creating these massive structures was the job of a master carver. Master carvers were specialists that were grown into these roles from a young age. "A young boy who showed an interest in and a natural talent for woodworking was encouraged by a specialist to watch and copy his work – the typical method of Northwest Coast schooling" (Stewart, 1984, p. 29). The builder would fell cedar trees in the early spring and transport them along the rivers and streams to the villages on the coastline. These longhouses were massive and housed several extended families. Captain Vancouver noted in his journal observing a 380-yard longhouse near Seattle and this house sheltered over 600 people (Nabokov & Easton, 1989, p. 233). Simon Fraser noted seeing larger structures. "If the terrain permitted, a structure might be extended indefinitely, possibly with plank partitions separating households (Barnett 1955:43). Fraser (Lamb 1960:103-104) saw a structure 640 feet long, 60 feet wide and 18 feet high on the front side" (Suttles, 1990, p. 462).

Pre-Colonial Coast Salish Culture and Society

Coast Salish culture and society did have forms of social class or status. *Siam* is a person in the culture that is highly respected. People who reached this status came from families of nobility, for lack of a better term. Long ago, our elders were bearers of knowledge about their family's first ancestor. The first ancestor is someone that held that family's status and it was usually for their accomplishments. "Members of the kin group were the descendants of some notable ancestor, and they shared inherited rights to resources, names, and ceremonial activities and paraphernalia" (Suttles, 1990, p. 464).

The inherited rights described by Suttles are what we, as Lummi people, describe as our inherent rights. Our inherent rights are traced through our lineage to us. Our family trees are our road map to our languages, ceremonies, and oral histories that make up our identity. They are very specific to our families. The leaders of the house taught children these histories and inherent rights from an early age. These teachings were directly linked to status in Coast Salish society. "Families with proper traditions gave their children, often individually and secretly, *sniw* advice consisting of their genealogy and family history, gossip about other families, and rules of proper behavior (Suttles, 1958)" (Suttles, 1990, p. 465). The intergenerational transference of these knowledges was directly linked to status in Coast Salish society.

Four leaders governed these houses and the extended families that lived there. Each of these leaders had a purpose and role. *Hiwek* was the speaker of the house. The role of *Hiwek* was to speak on behalf of the family and to express the family's needs without self-interest. *Quin tan* was the teacher of the house. *Quin tan* was the knowledge keeper and taught the history to younger generations. *Thithe* was the healer of the house. *Thithe* was responsible for the physical

and spiritual wellbeing of the house. And *Lot* was the leader of the house. *Lot* was responsible for maintaining order within these large extended family houses.

Pre-Colonial House of Learning

As the longhouse framework emerged in this research, I referred to it with this context in mind. The longhouse symbolizes a house of learning. The Coast Salish society depended on an annual cycle of subsistence and the main focus was the salmon runs. During the long winter months when the season changed and seasonal activities moved indoors, these sacred teachings took place. In the winter, the peoples' lives slowed down. People began weaving blankets and baskets, repairing fishing and hunting tools, carving canoes and paddles, and sharing oral histories. These very important teachings were passed to the future generations in the longhouses. When we describe the longhouse in any modern interpretation, it is from this context which we create these frameworks. The honorable house of learning is where these sacred teachings were passed down to future generations. This transference of knowledge was important to the survival of our people, of our culture. Today, I believe the NSL program carries that same purpose.

Longhouse Framework Models at NWIC

NWIC 31st Anniversary Blanket

NWIC celebrated its 30th Anniversary in 2013. This marked the time when NWIC transitioned from the Lummi Indian School of Aquaculture to Lummi Community College and began offering associate's degrees. President Justin Guillory approached the Coast Salish Institute with the request for a design that will eventually become a Pendleton blanket. The idea

of the blanket came from President Guillory's predecessor, Cheryl Crazy Bull, and it was meant to be a fundraising strategy. Once the blankets were created, they were sold through the NWIC Foundation. President Guillory's original intent was for the blanket to tell the story here at NWIC up to this time in history. He wanted the blanket to tell the history of Indigenous Education here in Lummi. He asked us at the Coast Salish Institute if we could collaborate with local artists to come up with a design. The concept became The Honorable House of Learning, and the purpose of this house is to teach our journey of returning to Cultural Sovereignty (Northwest Indian College Foundation, 2015).

Artists Interpretation

I was personally asked to work with the Coast Salish artists to create the concept for the design. We wanted the design to reflect our return to cultural sovereignty and our journey in Indigenous education at NWIC. When we described the journey of developing the Native Studies program to Sam Cagey Sr. of Lummi, he developed a draft concept. The draft included our traditional reef net canoes on the water with scenery in the background. He told us the canoe reflected the journey and the children you are teaching are in the canoe. He said, they do not have paddles because it is your job to teach them how to paddle.

I brought this idea back to the Coast Salish Institute. I was inspired by the canoe concept. I thought the canoe was a good fit for the overall message. But I also wanted to include the guiding principles of Native Studies, Indigenousness and Sovereignty, in this concept. I went to another artist in Tulalip. This artist, Alfred Charles, is from Lummi and Lower Elwha Clallam. We showed Sam's drawing to him and asked him if he could include our guiding principles somehow. He thought it would be interesting to have a longhouse that reflected the Indigenous

house of learning. He said the longhouse could be a portal. We did not have to see the entire longhouse but it could be the perception that we are looking through the longhouse.

He made his contribution and I brought it back to the Coast Salish Institute. I wanted the longhouse to have carved house posts because that would be another teaching tool for our students. When we started searching for a symbol, the search did not take long. There is an antler carving excavated from an archaeological site that was originally a Semiahmah¹ village. Semiahmah people were a distinct people with a unique language and culture. When the Point Elliott Treaty of 1855 was signed, most of the people who lived at this village were forced to move to the Lummi reservation. As a result, many Lummi families today are descendants of Semiahmah people. This carving has an interesting story because the same carving was etched into antler and bone and excavated from multiple sites around Washington State. This carving depicts a woman with her hands out like she is giving thanks. We decided to include this figure in the design because it signifies how we are all connected. The final product has the colors of our grey skies and blue/green waters. Each design element, including the paddles, has a meaning.

Honorable House of Learning

This blanket reflects Indigenous education at NWIC. It reflects the Honorable House of Learning. The Honorable House of Learning tells the journey of Indigenous education at NWIC. The house is built on the words of our ancestors and it is held up and supported by Indigenousness and Sovereignty. The 4 NWIC institutional beliefs frame this house: *sela-lexw* – we believe our strength comes from the old people; *schetengexwen* – we are responsible to protect our territory; *xwlemi chosen* – we believe our culture is our language; *leng e sot* – we take

¹ Semiahmah and Semiahmoo are used interchangeably.

care of each other and ourselves. And this house is framed by the four core themes that guide our strategic plan: Engage Indigenous Knowledge; Commitment to Student Success; Access to Higher Education Opportunities; and Advance Place-based Community Education and Outreach. In this Honorable House of Learning, traditional knowledge is our canoe – it leads us towards our cultural sovereignty with values, the knowledge, and the skills we learn from: our language, our histories and stories, our traditional law, our traditional foods and resources, our traditional economies, and our homelands. Our ancestors always surround us – they are instructing us (Kinley, 2014).



Figure 1: NWIC Anniversary Pendleton Blanket Design

Teaching & Learning Initiative

In 2007 NWIC received the *Woksape Oyate* grant from the American Indian College fund. The funding originated from the Lilly Endowment and the purpose was to build the intellectual capacity at tribal colleges. The grant allows tribal colleges to tailor their programs based on their

own needs. And the main end goal is for these modifications to strengthen the college (American Indian College Fund, n.d.). NWIC developed a Teaching and Learning Plan and aligned it with the Strategic Plan. The goal of the plan is to increase student success by building faculty capacity to teach at NWIC. A delivery model for the design, delivery, and assessment of educational courses, programs, and course content guides this initiative. The vision of our ancestors is the foundation for everything we do at NWIC and the foundational principles of Indigenouness and Sovereignty guide the work. The model that guides this initiative is a longhouse model. It is meant to reflect the Honorable House of Learning here at Lummi (NWIC Teaching and Learning Committee, 2013).

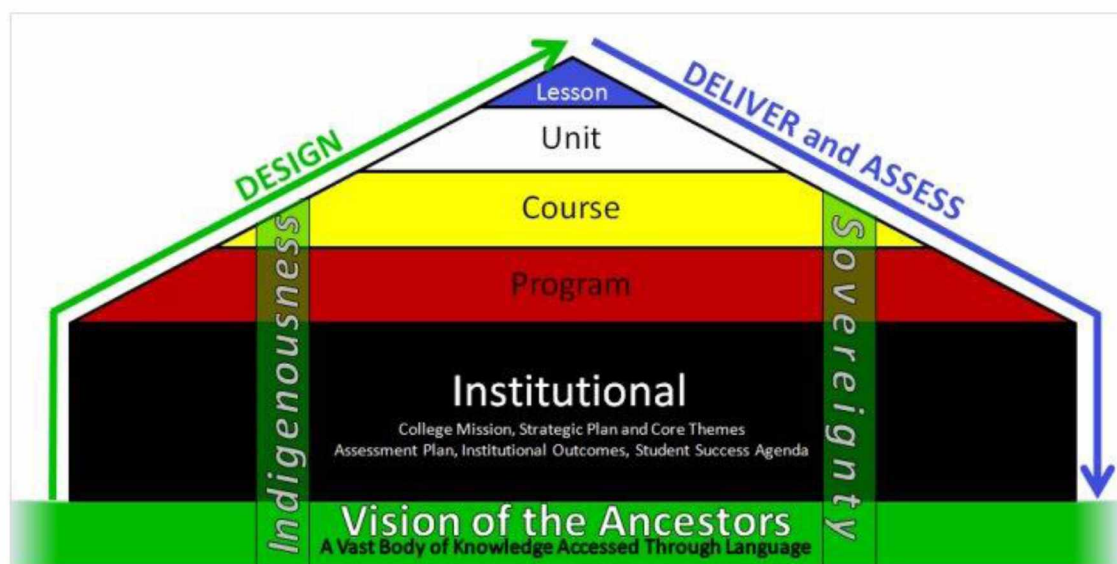


Figure 2: Teaching and Learning Diagram

Tom's Story

The Story

Tom Sampson is an elder from Tsartlip, B.C. and one of the last speakers of their *Senc'oten* language. He was raised by his great-grandmother and did not attend residential school. The

knowledge he carries today reflects that upbringing. He shared a story with me recently about the way he learned from his elders. When he was young, his elders walked him around the longhouse. They would walk and the elders would tell him histories and teachings that he needed to know. Every once in a while they would stop, look back, and the elders would ask him what he just learned. If he responded correctly, they would continue. If he responded incorrectly they would go back. This journey did not stop after one walk around the longhouse. They would go around again and Tom would receive a deeper understanding each time. The floor was never level or flat. Beyond the explicit education from his elders, another learning that took place was getting acquainted with the floor. The floor of the longhouse has many bumps and dips. The first few times a person walks the floor they may stumble or lose balance. But walking it repeatedly allows for a person to begin seeing those bumps and dips before they get to them. Tom knows his floor now and can predict those bumps and dips before he gets to them (T. Sampson, personal communication, 2015).

Development of an Indigenous Teacher Preparation Framework

The purpose of this research was to develop an Indigenous Teacher Preparation Framework. This framework reflects a Coast Salish form of teaching and learning. The guiding principle of this research is the Lummi philosophy of *Qwechost*. Faculty members at NWIC will need to prepare themselves. This is not going to be an easy process; it will take significant amount of self-reflection. In developing this framework, I explored three questions and these helped me design the research. How do we recreate an Indigenous method for teaching and learning in a modern institution? This question will help me develop the context that I will need to develop the framework. What does a Native Studies faculty member need to know to be prepared to teach classes? This question will help me develop the teacher competencies. And how do we measure

learning? This question will help me develop the methods of measurement and the assessment process for the framework. Once I answered these questions, I developed a well-rounded Indigenous teacher preparation framework.

Longhouse Framework

This Indigenous Teacher Preparation Framework is inspired by the story that Tom Sampson shared with me. Tom's story reflects an Indigenous form of teaching, learning, and pedagogy. This education is Indigenous and specific to this place. With Tom's story as the inspiration, I created a framework that reflects our Honorable House of Learning. This included the competencies gained along the longhouse floor.

Development of the Context

To gain a deeper understanding of Tom's story I interviewed him again along with other Coast Salish elders that may have experienced the same teaching. I thought it was important to ask if he had advice about bringing these traditional models of teaching into a modern institution. I wanted to know if there were specific knowledges and teachings that are not meant to be out in the public. I wanted to have a clear picture of where that boundary is. Our longhouse culture is sacred and there are many teachings and knowledges that do not leave that floor. I wanted to make sure, as I moved forward, that I was not exploiting my own people.

Development of Methods of Measurement

In any framework for learning, it is important to develop a form of assessment. How do we know the teachers are learning what they need to know? There are many forms of assessment. Through this research, I reviewed all forms of assessment to find a process that will fit this

framework. In the Native Studies department, we do formative assessment. “Formal formative assessments can be defined as those that take place with reference to a specific curricular assessment framework. They involve activities required of the student and of the assessor” (Yorke, 2003, p. 478). This type of assessment allows for us to cycle students through a process that allows them to exercise critical thinking skills and gain deeper understandings of their research as the quarter progresses. Some departments within NWIC choose to conduct formative assessment and others chose summative assessment.

Development of Teacher Competencies

The teacher competencies are defined throughout the research project. I designed a process that will assist me in developing these competencies. I identified three groups within my community that have knowledge about what a prepared teacher should understand. I conducted interviews with individuals from these groups as well as focus groups, then transcribed and analyzed the results. These competencies have a balance between Indigenous and non-Indigenous topics. I think it is important to the institution that we include both.

Indigenous

Teachers that come to NWIC need to understand who they are and where they come from. They should have foundational knowledge that connects them to their history, language, and sovereignty. This includes their family history and lineage. They should also have the foundational knowledge that every student at NWIC learn. This includes the place-based knowledge that is taught in the foundational courses in the NSL program. These knowledges include: Lummi history, language, icons, and cultural sovereignty. An Indigenous teacher also

has specific values and pedagogy that will hopefully be brought out in the interviews. I plan to ask Lummi elders how their grandparents taught them.

Non-Indigenous

Teachers that come to NWIC should also know the history of NWIC. To be prepared to teach at NWIC includes understanding program and institutional outcomes. College-wide initiatives such as assessment, strategic planning, and teaching and learning are all very important pieces of information. The tribal college movement and its importance in history and to Indigenous communities is a potential competency. There were other possible competencies further defined as the research progressed. These competencies were identified through the interviews.

Conclusion

I began this project, with the hope that this framework is functional and transformational. I hoped faculty that come to NWIC will grasp this process and take it very seriously. Their success in preparing to teach here at NWIC will be a component of student success. Student success is the main focus of our work at NWIC and the purpose of creating this framework. This framework will be implemented through the Native Studies department first, then it will be implemented college-wide. I will work collaboratively with the faculty in Native Studies to design and implement this framework and I will assess their progress as they move through the training process. Once we determine that this process is successful, we will institutionalize the framework.

Chapter Two: A Literature Review

Introduction

This research defines an effective strategy for preparing Native Studies teachers to teach in the NSL degree program at NWIC. This degree is place-based; many of the qualifications that are required of faculty members are unique to this program. A preparation model has already been implemented, and NWIC has several strategies currently available to assist in the capacity building of faculty members. This research formalizes an evidence-based framework that prepares instructors to teach within the Native Studies department, and the process was created from an Indigenous pedagogy. To identify literature for this review, I searched multiple online databases through the University of Alaska Fairbanks Library and the library at Western Washington University. I have identified four keyword searches for my literature review and each of these keywords is significant to the research topic. These keywords will assist me in defining my research question and topic. This review is organized into discussions describing an overview of the literature, relevancy of the literature to my research, and overall themes that emerged from the literature. The first keyword is ‘teacher preparation’. Teacher preparation is at the heart of this research topic. Upon reviewing the literature, I have identified Indigenous people in New Zealand and Alaska who are pursuing teacher preparation to integrate culture and language into their educational systems. Though these initiatives bring much to the discussion, I am left with more questions. Two other keywords I have identified are ‘Indigenous Teachers’ and ‘Integrating Indigenous Knowledge’. The literature associated with Indigenous teachers discusses the differences between Indigenous teachers and non-Indigenous teachers. The discussion includes Indigenous values and beliefs and the importance of reaffirming the Indigenous teacher’s cultural identity. The Integrating Indigenous Knowledge literature discusses

different methods employed by Alaska Native people to integrate Indigenous knowledge into modern times. This is a relevant topic to this research because the model reflects an Indigenous method of teaching and learning. The fourth keyword I identified in my research is transformative learning. Scholars such as Freire and Deloria discuss the importance of transformation in institutions that have been built to model colonial structures. To indigenize and decolonize our educational systems, transformation will be important to understand. This discussion includes theory, practice, and lessons learned.

Indigenous Teacher Preparation

The Literature

Teacher preparation programs and the integration of Indigenous knowledge into the curriculum are not new topics. Many Indigenous communities have been designing and implementing these programs for years. NWIC is just now in a place where we are growing and need to ensure Indigenous and non-Indigenous teachers are prepared to offer a quality education to Indigenous students. The Māori in New Zealand have been attempting to integrate biculturalism or multiculturalism into their educational programs.

In 1981 the activist Donna Awatere published an argument for Māori sovereignty, and as Māori began to promote their own traditions and values, the term ‘biculturalism’ appeared. For some, this meant that New Zealanders could exist in one nation but as two peoples. (Phillips, 2013, p. 12)

In this sense, teachers who taught in schools in a society that supported biculturalism had to know and understand biculturalism. The article, “Challenges for teacher education: the mismatch

between beliefs and practice in remote Indigenous contexts” discusses the challenges with delivering quality education to remote communities in Northern Australia. Aboriginal students continue to perform at the lowest percentages. “The underperformance of Indigenous students in Australia continues to be nothing short of alarming” (Jorgensen, Grootenboer, Niesche, & Lerman, 2010, p. 161). Aboriginal students not only continue to be at the lowest percentile in academic performance, the gap separating them from their peers is growing. In response to this issue, Jorgensen et al., designed a research study to explore the barriers to student success. The results of this research included reform pedagogy, where the researchers look at both academic and social outcomes. The reform pedagogy outlines key aspects to student success. The researchers concluded that the teachers did not have the confidence to perform these very different pedagogical practices. The article, “Te Kotahitanga: a case study of a repositioning approach to teacher professional development for culturally responsive pedagogies”, discusses the ongoing challenges with Māori student success. “Educational disparities in New Zealand are most evident in mainstream schools between Indigenous Māori students and their Pakeha/New Zealand European peers” (Hynds, et al., 2011, p. 339). National percentages have found that 45% of Māori students live in “neighborhoods of high deprivation” and Māori are overrepresented in special education programs. The researchers developed a case study surrounding this issue and the purpose is to study professional development programs. This program was designed to focus on the student/teacher relationship. What is unique about this program is that the students are asked what works best for them, instead of teachers telling students what is best for them. A similar teacher preparation model was created in Alaska by the Alaska Native Knowledge Network. The Guidelines for Preparing Culturally Responsive Teachers for Alaska’s Schools were developed in collaboration with the standards for Culturally

Responsive Schools and Content Standards. The standards were prepared for Alaska Native teachers and non-Alaska Native teachers. “The following guidelines address issues of concern in the preparation of teachers who will be expected to teach students from diverse backgrounds in a culturally responsive and educationally healthy way. Special attention is given to the preparation of Native and non-Native teachers for small rural schools in Alaska” (Assembly of Alaska Native Educators, 1999, p. 2). Teachers who teach in rural Alaskan schools are expected to know and understand their own philosophy and multiple ways of knowing.

Determining Relevance

Reflecting on my research project in creating an Indigenous teacher preparation model for Native Studies faculty at NWIC. The literature reviewed in the key term identified as Indigenous Teacher Preparation Models brought much to the conversation. In many ways, these models were relevant to the research I hope to do. Gordon-Burns and Campbell explained a teacher preparation model in which teachers were expected to practice and develop protocols of the local community.

More specifically, these criteria require that teachers ‘work effectively’ biculturally, that they practise and develop relevant to reo Māori me mga tikanga-a-iwi (principles, protocols, and practices of the iwi [Māori tribes] in the local community), and that they ‘specifically and effectively’ attend to the education aspirations of Māori students and families (Ministry of Education [MOE], 2009, pp12-14). (Gordon-Burns & Campbell, 2014, p. 21)

The teacher preparation model I developed at NWIC is centered on student success. Jorgensen’s, et al. (2010) work focuses on the role of the teacher, “The one that we consider in this paper is

the role of the teacher in bringing about reform practices that may help to redress inequities in terms of access to, and performance in, school mathematics” (Jorgensen, et al., 2010, p. 161). This concept of focusing on the teacher is relevant to my research because we have a philosophy in the Native Studies department that student success is 50% the teacher’s responsibility. If the material or teaching methods are not working, we fix them. We are constantly evaluating our teaching. Jorgensen et al. also discuss the idea of recognizing Western and Indigenous knowledge as legitimate. “This program recognised both Western and Indigenous ways of knowing as legitimate.... Indeed, one could also argue that, in some contexts, the Indigenous culture should remain dominant for Indigenous students” (2010, p. 164). This is relevant to my research because of the current state of our communities. Indigenous knowledge has been considered invalid for so long, we sometimes see push-back when attempting to bring it back. We see push-back from our own people. We may never get back to only thinking and believing our Indigenous ways of knowing. We have been acculturated for generations. But we can live in a world where Indigenous ways of knowing and Western knowledge work together as equals. Hynds brings much to this discussion. In this article, the author discusses how the professional development program is based on teacher-student relationships. “However, rather than the programme taking a technical-rational approach to professional development - the most common approach - this programme is based on an approach that attempts to reposition the relationship between teachers and their students” (Hynds, et al., 2011, p. 340). Teacher - student relationships are very important in the NSL department. This is because relationships are important in our communities. We cannot survive without our connections to people and place. To emulate that value in our program, students and teachers build and maintain positive relationships. Barnhardt discusses the idea that Indigenous teachers are the answer to many historical issues. “Native

teachers, grounded in their culture and community, offer a simple, cost-effective solution to many of the historical problems schools have faced in rural Alaska” (Barnhardt, 2002, p. 6). This quote is an important reminder considering where we came from. NWIC was created through a vision from our ancestors. Long ago, in the late 1800s and early 1900s, a man named Joseph Solomon continuously wrote to the Bureau of Indian Affairs requesting a school on the Lummi reservation. The Lummi people were tired of seeing our children being sent away to school. That was really the beginning of the overall vision of education in Lummi and that vision created NWIC, chartered by the Lummi Nation as an act of sovereignty. We are just now seeing a generation of Lummi people graduating from college and applying for jobs. It really is the solution to a long history of oppression.

Themes

Two themes were identified through the literature reviewed for teacher preparation models.

Non-Indigenous teachers find it difficult to incorporate culturally relevant classroom pedagogy because it requires the teacher to learn a new way of thinking. This is also true for the Indigenous teacher who grew up in their traditional culture to learn formal education. Gordon-Burns and Campbell (2014) reflect on this theme in their research, “Some students achieve highly at these outcomes; however, anecdotal evidence suggests that once students graduate and are working in early childhood centers, they do not maintain, for whatever reason, a commitment to knowledge and practice in relation to te ao Māori” (Gordon-Burns & Campbell, 2014, p. 21). Early childhood education teachers in New Zealand are presented with culturally responsive standard to which they need to adhere, but for whatever reason, the implementation piece is missing. Jorgensen et al. address this theme in their research as well as in their findings. They describe how teachers in remote communities understand practices within

the community but do not have the preferred skills (Jorgensen et al., 2010, p. 162). Barnhardt addresses this issue from an interesting perspective: "...there are still some inherent difficulties that native students face when they move into a university setting, and in many ways, these are the same difficulties university faculty face when they take on a position in the field" (2002, p. 3). These challenges that non-Indigenous teachers face when tasked to incorporate more culturally relevant pedagogies into the classroom are the same issues facing Indigenous students attending mainstream universities.

Indigenous students continue to be unsuccessful in school today; this is due to a disconnection to the curriculum and teachers. Gordon-Burns and Campbell address the second theme in their research when describing the current statistics on New Zealand education. "However, the Crown is more than aware that Māori children lag behind their counterparts (see for example Education Review Office [ERO], 2008, 2010, 2012; MOE, 2009, 2011b)" (Gordon-Burns & Campbell, 2014, p. 22). Jorgensen et al. write about the academic achievement gap with Aboriginal children, and the Ministerial Council on Education data show that gap is increasing (Jorgensen et al, 2010, p. 161). Hynds et al. discuss the disparities with Māori children as well, "Educational disparities in New Zealand are most evident in mainstream schools between Indigenous Māori student and their Pakeha/New Zealand European peers" (Hynds et al, 2011, p. 339). The solution many of these authors discussed in the literature was centered on approaching education in a culturally relevant way. Teachers should be prepared to teach our students. Our students should be prepared to attend school. And there should be a balance between Western knowledge and Indigenous knowledge.

Indigenous Knowledge Systems

The Literature

Western academia has constantly invalidated Indigenous knowledge systems; this has a grave impact on future generations who may see Indigenous knowledge as something of the past. One strategy we can utilize today in education is to incorporate Indigenous knowledge in everything we do. It should not be only window-dressing; or something we say we are doing but fail to follow through with our actions. Indigenous knowledge should not only exist as a lesson in an art class. It should be incorporated into the systems we use in education, curriculum, and the environment. Barnhardt (2007) documents multiple strategies the Alaska Native people are employing to integrate Indigenous knowledge systems back into education. He describes a restoration effort designed to bring Indigenous knowledge systems in to educational systems in Alaska in the form of an immersion camp (Barnhardt, 2007, p. 2). One other strategy developed in Alaska is Alaska Rural Systemic Initiative (AKRSI) applied research and education restoration strategy, which seeks to reestablish Indigenous knowledge at the center of everything they do (Barnhardt, 2007, p. 4).

Kawagley describes a time before European contact. This was a time when Indigenous people in Alaska lived according to their own worldview (Kawagley, 2006, p. 8). Today, Alaska Natives face challenges with school and educational systems that were created to prepare them to live in a society they may never live in. “Since the inception of modern education in the villages, the curricula policies, textbooks, language of instruction, and administration have been in conflict with Native cultural systems” (Kawagley, 2006, p. 32). This disconnect leaves Native students to feel like they are living in two worlds and the educational system only supports one

of those worlds. The very foundation that education was created upon came from European worldviews. And these European worldviews devised colonization strategies. Alaska Native people are beginning to see the need for Indigenous systems because Western systems never worked for them. New approaches are being devised.

Stock and Grover (2013) conducted research in the secondary school system in Canada. The researchers wanted to know if Civics curriculum could have an impact on students' perceptions. At the time, students believed that Indigenous issues were not their issues. But the researchers argue that Indigenous issues are human rights issues; therefore, they are everyone's issues (Stock & Grover, 2013, p. 630).

Determining Relevance

The articles included in the key word of Indigenous knowledge bring a holistic view of my topic. The Indigenous Teacher Preparation model created reflects an Indigenous philosophy of teaching and learning. This includes collaborating with multiple ways of knowing. Barnhardt (2007) discusses the importance of bringing Indigenous knowledge into education through a cultural immersion program. The goal was to broaden and deepen the educational experience for all students (Barnhardt, 2007, p. 3).

We are always encouraging students to bring their own knowledge to the classroom where appropriate. Indigenous research is a very personal journey. The paradigm that guides the research is very personal; it causes students to dig deep into their own worldview. Barnhardt also describes the mission of the Old Minto camp. "Our mission is to honor our ancestors by preserving and protecting Athabaskan values, knowledge, language, and traditions" (Barnhardt,

2007, p. 2). This quote is a similar mission to the NSL degree. We hope to empower students to preserve their Indigenous knowledges while defending their homelands.

Stock and Grover describe the importance of not excluding people from our cause. If people feel that our issues are only indigenous issues, they will disengage. “Teaching children about First Nations people will have a profound impact on building bridges between First Nations and Canadian society’ (Faries, 2004, p 11)” (Stock & Grover, 2013, p. 633). This strategy of inclusiveness is something that should be stressed in our teacher training program. We have many teachers at NWIC who are not from Lummi or any Indigenous community. Stock and Grover also mention the importance of remembering where educational systems were developed. “The education system was built on a colonial ideology that privileges a Eurocentric system and view of society. This ideology is being challenged as inherently oppressive in nature” (Stock & Grover, 2013, p. 633). We must ensure we are acknowledging our past because we have a tumultuous history. We still suffer from the trauma within our communities. Kawagely discusses the importance of this same history, “Education was one of the first colonial institutions. Colonial administrators began to plan the fate of a people of which they had not been a part” (Kawagley, 2006, p. 32). To understand how colonization continues to play a role in our lives, we first must identify it. “They considered their ways superior, and in pursuit of their own imperial needs, they disregarded the needs of the Native people” (Kawagley, 2006, p. 32). This superiority, or privilege mentality, is a sign of colonization. I see this everywhere. And we as NSL teachers who are promoting decolonization strategies need to ensure we are not playing into it.

Themes

There are three themes associated with Indigenous knowledge. **Monocultural ways of thinking lack in seeing the bigger picture. This leads to disconnectedness.** Barnhardt discusses the importance of knowing the limitations of monocultural institutions in his article and discusses possible solutions with new approaches that contribute to understanding the relationship between Indigenous knowledges and western society (Barnhardt, 2007, p. 8). Stock and Grover (2013) address this theme as well in support of changing the educational system. They show evidence through a growing body of research that supports the need to develop an educational system that reflects changes in our social awareness (Stock & Grover, 2013, p. 632). Social awareness is the key. People do not know when they are acting out oppressive tendencies.

Indigenous worldview and Western worldview are in constant conflict. This leads Indigenous students to feel like they are living in two worlds. This second theme describes the worldview present in Indigenous communities and the worldview present in Western society and their impact on schooling. Barnhardt (2007) discusses the concept of living in two worlds and the challenges with this concept. Students may feel conflicts in attempting to balance the two (Barnhardt, 2007, p. 1). Stock and Grover (2013) discuss the biased way in which formal education was designed. The authors claim formal education was created in favor of Eurocentric knowledges and excluded Indigenous ways of knowing (Stock & Grover, 2013, p. 632). This biased approach to education has been so engrained in everything we do society has come to believe it to be true. Kawagely discusses this theme in this book *A Yupiaq Worldview*. “Modern public schools are not made to accommodate differences in worldviews (Locust 1988), but to impose another culture - their own” (Kawagley, 2006, p. 32). And he discusses this concept of ‘two worlds’ along with its challenges today. Living in two worlds can be challenging for

students. But the first step in trying to find solutions is to identify the issue and to see how it plays into our lives.

There is a need to validate Indigenous knowledges in Western academia. One strategy is to develop educational institutions and systems with Indigenous knowledges as the foundation for everything they do. The third and final theme discussed in this section is about the validation of Indigenous knowledges. After years of oppression and Eurocentric ways of thinking and knowing, we now see our own knowledges as being less than status quo. This needs to change. Barnhardt (2007) adds to this issue in his article. “However, Indigenous views of the world and approaches to education have been brought into jeopardy with the spread of Western values, social structures and institutionalized forms of cultural transmission” (p. 6). Stock and Grover (2013) agree that Indigenous knowledges need to be affirmed. “It follows then, that one method of disrupting oppression is to begin to include and value Indigenous content and perspectives as legitimate” (Stock & Grover, 2013, p. 632).

Kawagley (2006) addresses this theme by stating the importance of Native and non-Native people working together to undue these injustices. He describes how Indigenous and non-Indigenous people are now recognizing that the western system does not always work in Indigenous communities and new approaches are being developed. These new approaches include non-Indigenous and Indigenous knowledges collaborating to create a new future that is culturally relevant to Indigenous people.

Indigenous Teachers

The Literature

The article, “Indigenous Teacher Education Initiative: Shared Conceptualisation Leading to Social Justice and Social Capital in Remote Australian Aboriginal Communities” discusses the challenges with teacher retention in the Northern Territories of Australia. Non-aboriginal teachers were seeing difficulty with offering a bicultural education to students from these communities and children were affected, “These children perform poorly on National testing scales and, as a consequence of the remoteness of their communities, it is extremely difficult to recruit and retain teachers” (Maher, 2010, p. 357). In these communities, it is not an everyday occurrence for people to go to college and still maintain their home life and this always deterred children from wanting to attend college. The article, “Culturally responsive pedagogies in the classroom: Indigenous student experiences across the curriculum” discusses teaching practices that are culturally responsive to Indigenous students’ identity. The authors’ state there is a lack of connection between the students and teachers, “A lack of connection between the culture of the school and student has been associated with low engagement in the absence of culturally responsive practices (Castagno & Brayboy, 2008; Cothran & Ennis, 2000)” (Savage et al, 2011, p. 185). The Te Kotahitanga teacher professional development program seeks to improve educational outcomes by developing culturally responsive classroom practices. Meaningful and authentic relationships were important for Māori students. The article “Connections and Reconnections: Affirming Cultural Identity in Aboriginal Teacher Education” describes an Aboriginal teacher education program in Saskatchewan. One of the objectives of the program is to understand where we have been with education and to remember the historical context, “Aboriginal teacher education needs to consider the historical and societal context in which it

takes place” (Goulet & McLeod, 2002, p. 356). Educational systems were created through a colonial ideology. This program seeks to honor knowledges Indigenous to place.

“Comparing Indigenous and External Teachers: Beliefs, Origins of Beliefs, and Expectations” is a dissertation written by Richard Fowler, at the University of Michigan, for the fulfillment of his PhD in Education, Leadership, Research and Technology. This dissertation is a phenomenological study and the researcher seeks to examine the beliefs, belief origins, and expectations of rural school teachers. The author argues that the teaching materials and methods may have worked for the teachers who are now employing them, but 85% of the teaching force represents white middle class. These white middle class teachers attempt to employ the very methods that worked for them in school and it is not working. “A number of teacher candidates believed their life experiences were the norm, lacking awareness of the existence of others’ cultural experiences, beliefs, and values (Baldwin, Buchanan, & Rudisill, 2007; Cabello & Burstein, 1995; Cross, 2003, 2005; Gay, 2000; Hale, 2001; Howard, 1999; Ladson-Billings, 1995a, 1995b, 1995c)” (Fowler, 2009, p. 1). This mindset can be dangerous if people are not aware of their way of knowing and seeing the world. And these values and beliefs extend into the classroom where the teachers influence children, “Considering teachers’ beliefs have influenced their practice, then lacking belief in any student’s ability or holding misconceptions were manifested in teachers’ practices with negative effects for student.” (Fowler, 2009, p. 2). Some students may be backlashing against teachers and not even know why.

Determining Relevance

Reflecting and connecting to the Indigenous Teacher Preparation created as a result of this research, at NWIC for Native Studies teachers, the literature about Indigenous teachers brings

much to the topic. Maher discusses a growing our own initiative which is relevant to the work I am doing. This program builds on the skills held by Indigenous assistant teachers who work closely with qualified classroom teachers (Maher, 2010, p. 358). The growing our own model allows for remote Indigenous communities to train and develop teachers that already live in the community. Before NWIC began down this path, our Native teacher population was very low. I was a young intern working up to 4 hours a day with piecemeal budgets, but I wanted to go to school. Once I found my stride and graduated from NWIC and started school at Western Washington University, I started working full time for the college. The main outcome of this whole experience was that people believed in me. I did not always believe in me, but Cheryl Crazy Bull believed in me. My mother believed in me. And I succeeded. Sometimes that is all anyone needs to finish school. There is so much work to do in education in my community; it would be nice to have some help, so we are going to continue with the growing our own initiative.

Savage et al., (2011) discuss the teacher preparation model developed in New Zealand. This model includes a culturally responsive pedagogy which involves teaching to students' personal and cultural strengths, their intellectual capacity, and their prior knowledge. Teaching to student strengths is a concept that needs to be pursued at NWIC. As an instructor, I always find where students are in their learning and use multiple strategies to engage multiple types of learners. Goulet and McLeod (2002) discuss the importance of intergenerational transference of knowledge. "In any culture, intergenerational connections are the conduit for passing knowledge from one generation to the next, the process needed for cultural retention and renewal" (Goulet & McLeod, 2002, p. 356).

Intergenerational knowledge is the foundation to the Native Studies program. The origins of the program included young people and elders coming together to learn and teach Lummi language. Students listen to elders in a different way. Fowler discusses the importance of relationships in his study, “Teachers who were indigenous-insiders or external-insiders honored students’ cultures and connected to their students. This connectedness made it less likely students disengaged from their learning, school, and eventually dropping out (McNeely, Nonnemaker, & Blum, 2002; Payne, 1996)” (Fowler, 2009, p. 3). This connection is very important to students at NWIC. With this in mind, I included in this teacher preparation model multiple classroom methodologies.

Themes

The theme for Indigenous teachers is, teachers who embody the students’ same cultural identity or understand and support the students’ identity leads to student success. The first theme identified through the literature is about the student-teacher relationship. This theme emerged from the literature written by Maher, Savage, Goulet, and Fowler. Maher addresses this theme in the findings of the growing our own initiative, “Now with the ATs in the *Growing Our Own* project starting to graduate, and with the provision of education that has their cultural ways of knowing, being and doing as the cornerstone of all learning, attendance at school is improving” (Maher, 2010, p. 361). Savage et al. describe the teacher-student relationship in New Zealand, “As teachers invest in learning through relationships with their students, they might then take responsibility for learning to shift their pedagogy in ways that benefit students academically as well as socially and emotionally” (Savage et al, 2011, p. 195). This theme was also described in the Goulet (2002) article from Saskatchewan. The author describes how their culture camps can reconnect students to Indigenous knowledges and are the foundation of

Indigenous identity (Goulet & McLeod, 2002, p. 357). Fowler discusses how values and beliefs that lead our actions affect teacher-student relationships, “The findings indicated practices honoring a student’s cultural values positively affected development of positive student cultural identification” (Fowler, 2009, p. 3). This theme has shown me Indigenous teachers bring an important aspect to Indigenous education. There is more to teaching than delivering material. Students can tell if teachers have integrity, if they really mean what they say; essential to student success is the ability of faculty to connect with students.

Connection to the student and their ancestors’ knowledge and connection between the student and teacher leads to student success. The theme of connection to the student’s ancestors’ knowledge and connection between the student and teacher is discussed in the Maher, and Savage articles. Maher contends to the theme of connection leading to student success when discussing how students are now able to stand with a foot in both cultures and they are seeing an improvement in attendance (Maher, 2010, p. 361). Savage et al. also address this theme in the Māori case study. In the feedback they received from students, it tells how important connection is in the classroom, “Students described the impact of Te Kotahitanga in their classroom, evidenced by the use of Māori language, curriculum content and Māori knowledge, and improved teaching and learning relationships” (Savage et al, 2011, p. 192). Fowler also discusses the importance of emulating that connection if you are an Indigenous teacher, or honoring that connection if you are a non-Indigenous teacher, “Teachers who were indigenous insiders or external-insiders honored students’ cultures and connected to their students. This connectedness made it less likely students disengaged from their learning, school, and eventually dropping out (McNeely, Nonnemaker, & Blum, 2002; Payne, 1996)” (Fowler, 2009, p. 3). There is a need for education to be a place where students can reflect on their home life.

Transformative Learning

The Literature

The literature about Transformative theory and learning is new. “The first comprehensive presentation of transformative learning theory was Mezirow’s (1991) *Transformative Dimensions of Adult Learning*” (Cranton & Taylor, 2012, p. 5). I decided to include transformative learning in this literature review because it is an integral concept throughout this research. The framework developed as a result of this research is intended to be transformative. And most of the literature around this topic focuses on adult learning. “Transformative learning theory is based on the notion that we interpret our experiences our own way, and how we see the world is a result of our perceptions of our experiences” (Cranton & Taylor, 2012, p. 6). According to Tisdell (2012) there are different types of transformative experiences and these can alter our very being (2012, p. 22). Mezirow describes learning as a process and prior knowledge and interpretation are essential. “Learning is understood as the process of using a prior interpretation to construe a new or revised interpretation of the meaning of one’s experience as a guide to future action” (Mezirow, 2012, p. 75). Transformative learning theory is discussed and utilized in this Indigenous teacher preparation framework. Most of our Indigenous people, whether we are aware or not, are impacted by colonization and western ways of knowing. To indigenize our systems, we need to be able to recognize how this has impacted our lives and our way of thinking. This will take a great deal of self-reflection and these transformative learning processes are models to discuss throughout this process.

Determining Relevance

Transformative learning theory considers the holistic being while teaching. Teachers in the NSL program will encounter opportunities for self-reflection and learning about who they are within their communities. “When cultural and spiritual perspectives are invited into the mix, this process of making meaning, or learning, involves a range of experiences in which knowledge is socially and collaboratively constructed. It is a process of listening, hearing, questioning, relating, symbolizing, feeling, and sharing of stories” (Charaniya, 2012, p. 235). One of the NSL program outcomes identifies effective communication as a skill students will be able to demonstrate at the end of the program. The beginning stages of this outcome describe how listening is a foundational skill for a successful student. Teachers need to master these outcomes as well. This process described by Charaniya is an important concept to consider as we move forward.

There is a type of transformational process that describes social change within a community. “People meet; their eyes and hearts and minds engage. They work together to make their communities better as they challenge systems of privilege and oppression, in what is often referred to as emancipatory learning efforts (Horton & Freire, 1990)” (Tisdell, 2012, p. 22). This type of learning involves the entire community, not only individual learning. In the end, I plan to incorporate this framework into the larger institution. But, for this to be successful, we need the college community onboard and engaged in the process.

Themes

Transformative learning involves more than intellectual learning, it involves subjective critical analysis; while taking into consideration, the how the learners lived experiences will

impact their learning. Tisdell describes transformative learning as answering life's bigger questions. "Other types transpose our hearts and our moods and give us a glimpse of a larger learning about the Big Questions of life – what it means to be human, why we're here, what makes the universe go on, and the nature of human consciousness itself (Parks, 2000)" (Tisdell, 2012, p. 22). Mezirow describes Bruner's four modes of making meaning as essential to transformational learning. These include concepts such as intersubjectivity, relating events to actions taken, dealing with meaning relative to obligations, and applying rules of symbolism to achieve decontextualized meanings (Mezirow, 2012, p. 74). He also adds a mode of making meaning to this conversation. "Transformation theory adds a fifth and crucial mode of making meaning: becoming critically aware of one's own tacit assumptions and expectations and those of others and assessing their relevance for making an interpretation" (Mezirow, 2012, p. 74). Charaniya adds to this discussion by describing the limitations of logical dimensions. "When seen from a cultural-spiritual perspective, transformative learning is not limited to intellectual and logical dimensions alone, nor is it necessarily a linear progression. Rather, it is a spiraling, creative, collaborative, and intertwining journey of discovery" (Charaniya, 2012, p. 236). We encourage students to go beyond their intellectual learning experiences in our classes. Students are required to reflect on their classroom experiences and how they relate to their lived experiences. This skill is something we will require of our instructors as well.

Conclusion

Reflecting on my topic, as I created an Indigenous Teacher Preparation Model for Native Studies teachers at NWIC, the literature provided demonstrates there is a need for Indigenous teachers. Indigenous teachers bring a familiarity and connection to the classroom. Non-Indigenous teachers should be able to know, understand, and honor that connection as well. The

literature provides evidence that teachers and teacher engagement are essential to student learning. This is a new approach to learning. Long ago, teachers were expected to come to class, deliver material, and leave. Today, we must ensure our students understand the material. And balancing western knowledge and indigenous knowledge is a challenge. Indigenous people who grew up in their culture have a hard time grasping mainstream educational concepts. People who did not grow up in an Indigenous culture have a hard time understanding Indigenous ways of knowing. These difficulties were taken into consideration while designing this Indigenous teacher preparation model. One other piece of information taken from the literature is that Indigenous knowledges need to be validated today. That means Indigenous knowledges need to be the foundation to everything we do in education.

Chapter Three: A Methodological Strategy

Methodology

The purpose of this study is to develop an Indigenous Teacher Preparation Framework. This section outlines the process used to develop this framework. This research did not follow a traditional Western methodology. I am an Indigenous woman, and I created an Indigenous research strategy of inquiry that reflects my identity. As a student in Indigenous and Western academic programs, I have been exposed to various research methodologies. With this experience in mind, I developed an Indigenous theoretical framework for my research and this framework is guided by my values and beliefs. I was also able to use a mix of western methods and Indigenous methods. Shawn Wilson, a Cree Indigenous scholar, describes how Indigenous research can include Western methods. “These methods are only means to an end (your methodology). Thus, as long as the methods fit the ontology, epistemology and axiology of the Indigenous paradigm, they can be borrowed from other suitable research paradigms” (Wilson, 2008, p. 39). Before we can describe the methods used, I will discuss the importance of choosing this Indigenous pathway.

We, as Indigenous scholars, are in a place where we can decide if we would like to adopt a Western paradigm to conduct our research. But choosing this route may conflict with our own beliefs and values, especially making important decisions about ownership of knowledge, the concept of objectivity, and the purpose of conducting the research. When Shawn Wilson discusses the commonalities between Western paradigms, one stands out above all others – the ownership of knowledge.

This commonality is that knowledge is seen as being individual in nature. This is vastly different from the Indigenous paradigm, where knowledge is seen as belonging to the cosmos of which we are a part and where researchers are only in the interpreters of this knowledge. (2008, p. 38)

This concept of ownership is seen through different lenses depending on the researcher. Many Indigenous researchers do not believe knowledge belongs to any individual. Bagele Chilisa, an Indigenous scholar from Botswana, describes how objectivity is a central concept to grasp to conduct research within a Western paradigm. “Observations are theory laden and influenced by the researcher’s biases and worldviews. Objectivity can nevertheless be achieved by using multiple measures and observations and triangulating the data to get closer to what is happening in reality” (Chilisa, 2012, p. 27). Some scientists and researchers trained in western science or social science hold a belief that the purpose of conducting research is to either publish with the goal of creating a name for yourself, or to enrich the discipline itself. “The primary audience for social researchers, by contrast, is social scientists and other professionals. Many social researchers hope to reach, eventually, the literate public with their findings and their ideas” (Ragin & Amoroso, 2011, p. 24). With this discussion in mind, I decided to engage in Indigenous research for my dissertation.

I am an Indigenous woman raised with specific beliefs and values that inform the world around me. The Indigenous knowledge systems that emerged through conducting this research do not belong to me, and never will. These knowledge systems belong to my ancestors. My ancestors believed these knowledge systems were given to us at the time of creation and at that time an ancient agreement was made. The Creator gifted to the people the tools we needed in order to survive within our environment, including language and the teachings directly tied to

our culture. The people agreed to not only uphold the integrity of these teachings, but they also agreed to continue to pass them on to future generations. At this time long, long ago, the traditional knowledge directly tied to my culture transformed into systems, being passed down throughout the generations. And these systems do not belong to me. Also, I do not believe in separating myself from these knowledges in order to conduct research. Whether I am researching or not, I remain connected to my people, my beliefs, and my values. My entire reason for returning to school, and my motivation for completing my PhD, is for the betterment of my community and family. That has always been my reason. It was never my intent to make a name for myself or to enrich any of the academic disciplines.

Historically, Indigenous communities have endured a large amount of trauma. And trauma can be transmitted through generations of people within a society. Trauma can resurface in the same way prior generations were traumatized, or trauma can also be reinvented through other pathways. Throughout several generations, we now see trauma in my community acted out through drug and alcohol abuse, lack of parenting, violence, domestic abuse, and many other social challenges. These issues have now become normalized in the eyes of our children. Today, I would like to change those norms. I want wellness to become normalized, and I want post-secondary education to become normalized. I am shifting these norms the only way I know how; I am setting the example. It starts with me. That is why I am in school. For all of these reasons, I did not adopt a Western paradigm for my methodology.

Transformative Education

When I began thinking about what I hoped this research will do, I turned to transformation. Historically, institutions that were meant to educate Indigenous people often

oppressed and attempted to assimilate our people into modern society, stripping us of our identity. “Indeed, the work of teachers, church leaders, and missionaries were hardly distinguishable during this era; saving souls and colonizing minds became part and parcel of the same colonialist project” (Grande, 2004, p. 12). Children living within mainstream American society flourished in the same educational systems that abused and neglected Indigenous children. Educational institutions were meant to build healthy, capable, productive members of society. This was not the educational experience most Indigenous people received.

Racism was, and still is, a reality for Indigenous people. This racism was built on preconceived notions that we are somehow inferior beings and this had a direct impact on our schooling.

One of the supposed characteristics of primitive peoples was that we could not use our minds or intellects. We could not invent things, we could not create institutions or history, we could not imagine, we could not produce anything of value, we did not know how to use land and other resources from the natural world, we did not practice the ‘arts’ of civilization. (Smith, 2012, p. 26)

The idea that Indigenous people were less intelligent existed locally in Coast Salish territory as well. In the 1970s, a tenured professor at Western Washington University’s School of Education was teaching her students, soon to be teachers, that Lummi were incapable of learning.

A few faculty members invited me into their offices, closed their doors, and confirmed what I was initially told at Lummi, that a tenured professor won an academic freedom case arguing that Lummi Indians were unable to achieve academically because the tribe had historic and genetically based learning defects. (Marker, 2000, p. 406)

These students and faculty members were encouraged to minimally grade Lummi students' papers and pass them through the system. The students who were neglected and discriminated against are descendants of the original owners of the land where these schools were built.

Tribal peoples represent not just a marginalized ethnic group; they are the aboriginal descendants of the first people. As such they have a historic relationship to the land that is profoundly different and often in ideological contradiction to all imported approaches to a sense of place. (Marker, 2000, p. 402)

To bring Indigenous knowledges into educational institutions that share this colonial history, these systems will need to transform.

In order for the oppressed to be able to wage the struggle for their liberation, they must perceive the reality of oppression not as a closed world from which there is no exit, but as a limiting situation which they can transform. (Freire, 2000, p. 49)

Transformation, reform movements, and the aspirations for true freedom are not new concepts and Indigenous people have been paying attention.

The drive for liberation was a planetary phenomenon, however, and manifested itself inside nations as well as within their colonial possessions. Dissident racial and ethnic groups within the Western nations saw the movement of Third World countries as being similar to their own aspirations for more social, political, and economic freedom, and reform movements began to express these concerns. (Deloria, 1979, p. 3)

To undo injustices of the past, we need to deconstruct the institutions built from within a colonial framework. Once we deconstruct, we can rebuild with the vision of our ancestors as the foundation.

Theoretical Framework

Decolonizing Research Methodologies

My decision to adopt an Indigenous research paradigm and methodology both ensure the research process is conducted without conflict to my values and beliefs as an Indigenous person, and that the final product upholds the integrity of the culture it represents. There have been too many publications written about Lummi people in the past that are incorrect and misrepresent our culture. This could be dangerous to the survival of the tribes.

To begin with reading, one might cite the talk in which Māori writer Patricia Grace undertook to show that ‘Books are Dangerous’ Much of what I have read has said that we do not exist, that if we do exist it is in terms which I cannot recognize, that we are no good and that what we think is not valid. (Smith, 2012, p. 36)

Māori writer Patricia Grace specifies the reasoning behind her claim. Publications about Māori people do not reinforce the values, actions, customs, and culture of the people. Other publications have negative connotations.

This can be potentially dangerous, not only because outsiders will begin to believe this misinformation about Indigenous people, but also because our own people, who have been colonized or disconnected from our community, will begin to believe this misinformation. They begin to develop a false identity created from this misinformation and the integrity of our

cultures is lost. Decolonizing methodologies is an empowerment tool and a direct resistance of the injustices that Indigenous people have endured throughout the years. “Decolonization is a process which engages with imperialism and colonialism at multiple levels. For researchers, one of those is concerned with having a more critical understanding of the underlying assumptions, motivations and values which inform research practices” (Smith, 2012, p. 21). The work of Indigenizing systems, including academic paradigms, gives more power back to the people to choose their own values and beliefs embedded in their research. “Indigenous methodologies do not merely model Indigenous research. By exposing normative knowledge production as being not only non-Indigenous but colonial, they denaturalize power within settler societies and ground knowledge production in decolonization” (Morgensen, 2012, p. 805). Decolonization is a powerful tool, and very necessary in the larger picture of transformative education.

An Indigenous Epistemology

What is reality? How do we know? And what systems of knowledge do we draw from in the process of gaining knowledge? I have lived on the Lummi reservation my entire life. My worldview is shaped by my environment and the stories and teachings passed down through my family lineage. “The implications of understanding the proper sense in which primitive peoples experienced the natural world is important because it bears directly on the manner in which they understand themselves” (Deloria, 1979, p. 153). Indigenous people have a close relationship with their environment. “Those who seek to understand the reality of existence and harmony with the environment by turning inward have a different, incorporeal knowledge paradigm that might be termed Aboriginal epistemology” (Ermine, 2000, p. 103). The teachings my family shared with me, which I will share with my children, are ancient teachings. These teachings about the time of our creation, the salmon people, the changer, all directly relate to my environment and shape my

worldview and relationship with my place. “The natural world has a great bond that brings together all living entities, each species gaining an identity and meaning as it forms a part of the complex whole” (Deloria, 1979, p. 154). These teachings have been passed down to future generations for thousands of years through oral histories and intergenerational transference of knowledge. We have a responsibility to continue this transference. “Aboriginal people have the responsibility and the birthright to take and develop an epistemology congruent with holism and the beneficial transformation of total human knowledge” (Ermine, 2000, p. 103). These teachings have values embedded in them. These values begin to develop into a mindset that informs behaviors and actions. Once the values become normalized through generations, they evolve into a worldview or self-actualization.

As with many other cultures around the world, the holy people and philosophers among Aboriginal people have explored and analyzed the process of self-actualization. The being in relation to the cosmos possessed intriguing and mysterious qualities that provided insights into existence. (Ermine, 2000, p. 103)

The key to unlocking this way of being, or way of thinking, is through language. Language is a vehicle that transmits the worldview of a people. “Our Aboriginal languages and culture contain the accumulated knowledge of our ancestors, and it is critical that we examine the inherent concepts in our lexicons to develop understandings of the self in relation to existence” (Ermine, 2000, p. 104). My elders would always say, you cannot have culture without language. I believe them. Language is such an important key to the survival of a people, that without language, the people are lost.

An Indigenous epistemology describes the way we see the world; it describes our reality. It also describes the process we go through within our culture to come to know this reality. It describes experiences that contribute to, physical, emotional, mental, and spiritual transformation. “The process of synthesizing a wide range of cultural experience is precisely the revolutionary transformation that Revel feels is necessary if the reforms in other areas of modern life are to be permanent and effective” (Deloria, 1979, p. 12). Epistemology also encompasses the processes that shape our worldview.

In Yup’ik epistemology, the child’s earliest memory and awareness critically fits into the ‘theory’ of Ellarpak (the big world) because the first photo clip of a person’s consciousness is never forgotten. It is said that the individual’s self-awareness and the development of his or her mind are sensed in various stages. (John, 2010, p. 12)

In traditional Coast Salish society, from the time a woman is aware of pregnancy there were strict rules she needed to follow. These rules were created to ensure the child’s physical, spiritual, mental, and emotional wellbeing was safe and healthy. An expectant mother had to avoid certain foods and ceremonies. “Pregnancy is considered a sacred time. Women were expected to have many restrictions, including avoiding certain ceremonies and eating certain foods *[sic]* i.e.: halibut, beaver, steelhead, and blue cod” (Stern, 1969, p. 17). Once children were old enough, they received an education about their natural surroundings from the elders in their family. The family was also responsible for educating the future generations about the teachings, beliefs, and values that shaped their worldview. “At every available opportunity, the old people of the village relate the accomplishments of the heroes of the past in the presence of the children with the intention of educating them in tribal traditions and customs” (Stern, 1969, p. 17).

The first ancestor is the term that described these heroes' children learned about. First ancestors of a family were notable people who were known for extraordinary events that happened in their lifetime. In Lummi, there is an oral history that survived throughout the generations about a man named *Skeloqst*. He was responsible for avenging his brother's death and taking over the village where Lummi now stands. This story tells of how the Lummi people moved their permanent villages from the San Juan Islands to our current location. That is a notable part of history, and *Skeloqst* was forever remembered for that part of our history. Other first ancestors were responsible for bringing peace to traditional enemy relationships, negotiating pre-colonial treaty agreements, and winning wars. Their stories were then shared with children in these traditional villages. Children would hear these stories and begin to develop a connection to these family histories. As they grew older, they would be expected to mature and take their place as a member of the village, but there was a certain amount of preparation for them.

Bernhard Stern describes the preparation boys must go through when they become men.

He is sent out on very dark and stormy nights to fetch a bow and arrow of an old man from a remote place or on similar errands which develop hardihood and perseverance. He must bathe every morning in the icy waters of Puget Sound and often for punishment he is forced to do so again in the evening. (1969, p. 17)

This perspective, told by Stern, is somewhat incorrect. Though it is true boys were required by their elders to complete these tasks, it was never for punishment. Elders in these traditional villages were teaching these young boys how to build their endurance and they were teaching them to pray. When we go to the water, we pray. The water can be cold and take our breath away; we do it anyway. This builds our endurance. Once we can push ourselves past the limits

we have created for ourselves, we can do anything. And in those days, life was much harsher. People had to have exceptional endurance.

Personal Epistemology

My personal epistemology, one that guided my research, takes everything discussed into consideration. Growing up on the reservation, I have always had a connection to my place and my people. I remember growing up at my parents' house. My sisters always wanted to play outside and I was the youngest, so I would tag along. We were always curious about the world around us. My mother's house is surrounded by forest and we made trails and explored the forests. We had several good and bad encounters with various plants. We would get stung by stinging nettles or find edible berries and sprouts.

My mother grew concerned about our safety while we were out exploring. Instead of trying to keep us from our environment, she taught us how to live within it. She would walk with us along our trails and teach us about different plants. She would warn us against the poisonous plants and other plants to avoid. She taught us about all the berries and sprouts we could eat. My sisters and I would spend the rest of our days exploring our environment. This shaped my worldview. When I was in graduate school, we were given an exercise to work with a partner and answer some questions. We were asked, where is home? Without even thinking about it, I said, my mom's house. By this time, I had already purchased my own home and was living there with my family. That did not seem to matter. When I see plants like those around my mother's house, I think of home. And these plants are all over the Lummi reservation.

Another experience in my life that shaped my worldview was the preparation process I completed to receive my ancestral name. My mother waited to complete this ceremony until we

were old enough to do the preparation work ourselves. Some families today name their children when they are still infants. We were old enough to make our own blankets and our own give away items. An important piece of this process had to do with understanding where our names came from in our lineage. My mother charted out our family tree. While we watched her trace generation after generation back in our family history, we also learned the stories about these people in our history. We learned about people from our history that we never knew in our lifetime. Some of these people lived in the very place we grew up, only a very long time ago, when the world was a much different place. Now we were receiving these names and were responsible to uphold the integrity of those names.

Though there are many more experiences in my life that shaped my worldview and built my connection to place, I see these two as exceptional. The first built respect for my environment and the second built my respect for my people. My research includes Indigenous knowledge, interactions with my elders, and analyzing information gathered that required judgement about what questions to ask and what information is important and relevant. The values and beliefs that guide these actions are based on my own Indigenous epistemology. When visiting with my elders, I had an experience from my lifetime and this experience guided me to treat them with respect. These experiences tell me that even though I am going to school for my PhD, they still have so much more knowledge than I do. They hold the PhD in our conversation. My experiences tell me to make sure they are fully aware of my research and the purposes for which their knowledge will be used. My experience tells me to sincerely thank them for giving me an opportunity to speak with them. These teachings make up my relationality.

Theresa John, (2009) describes the importance of defining the traditional knowledge systems that played a part in every aspect of our lives. Defining these allow me to know who I am as a

Lummi woman. The aspects of my life: a Lummi person, community member, scholar, and Native Studies professional all have systems of knowledge from which I draw as I completed this work. Defining these roles also helps to define the relationships and connections I make while living within these roles. Relationships and connection to community is a priority of mine. It comes before my professional work.

Lummi Person

My mother has spent her life learning the Lummi culture and language. She is also a genealogist and from a young age, she taught my siblings and me our family history. It is from her we have a strong sense of connection and identity. It is my responsibility to ensure these teachings make the transition to the future generations of our family. This responsibility includes not only my own children, but my nieces and nephews, grandchildren, and great grandchildren.

Community Member

My connection to the Lummi community, my place, is a connection that has evolved over my lifetime. It is a connection not only to the land, but to the people as well. I was taught to always respect my elders, listen to them, and be grateful for knowledge they share with me. Even if that knowledge is a critique or correcting behavior, I should always be grateful. An elder sharing any knowledge means they care about you. I was also taught that young people are always watching. They are watching how we carry ourselves and they know if we are not living a good life. It is my responsibility as a community member to maintain relationships with the people and the environment. My responsibilities as a community member include being respectful, being grateful, and to never stop learning.

Scholar

As an Indigenous scholar, my role within my family and community changes in some ways. I still feel a deep sense of responsibility to ensure the protection of the knowledge that is shared with me during the research process. That responsibility comes from a time, not of this modern world, it comes from a time of my ancestors. The principles I follow when conducting ethical research come from this time, and I also follow modern laws and principles.

Native Studies Professional

When developing the Native Studies program, we decided to include Indigenous values within the curriculum. This brings topics of ceremony and traditional practices into the classroom. While building the curriculum, we had open discussions about what our boundaries were for bringing topics into the classroom that might be sensitive. My own teaching philosophy is place-based. I draw examples for what I am teaching from my own knowledge about my own history and culture. Students are then able to reflect how these knowledges are created and retained within their own family. But this does not mean I share everything I know about my family history. There are some teachings my elders shared with me, which I will only share with my children, nieces and nephews, and grandchildren. That is my way of ensuring I am still maintaining a respectful relationship with the knowledges that were shared, and with the elders who shared it. Even if these elders are not here in this physical world any longer, it is my belief, they are still alive and deserve to be respected and honored.

Defining Boundaries with Publishing Indigenous Knowledge

Defining the roles in my family, community, and professional life help me to better describe my boundaries with publishing Indigenous knowledge. I do not assume ownership of this knowledge once it is published. And when I seek knowledge within my community I reminded each of the participants I have a different role as a researcher. For most of the people I interviewed, I am their relative. I am a person who visited them throughout my entire life asking for advice to build my own personal capacity. This research is different. It will be made public at some point soon. The participants needed to decide about their boundaries for sharing knowledge that will be exposed to the public. And I also needed to decide what knowledge is included in the final product. These decisions are based on the responsibility I spoke of earlier – the responsibility to protect the integrity of our knowledges. The Lummi community has boundaries for what is considered public knowledge and what is considered private knowledge. These boundaries are strict and many elders are not willing to share their knowledge with anyone outside of their family. I understand my role as a researcher within my community. I am aware that if I cross those boundaries mistrust between our elders and the research community will increase. I understand that producing something that my community will be proud of is more important than crossing those boundaries.

Transformational Theory

I decided to reflect transformational theory in my research. The intent of this research is to change the way we think about how teachers are prepared at NWIC.

The task, therefore, of examining culture and civilization-as-sanction is not one of rejecting or reinforcing the traditions that have come down to us; it is one of pursuing a

new course of inquiry that will render additional areas of knowledge and experience intelligible and meaningful. (Deloria, 1979, p. 8)

Transformational educational theory focuses on the adult learning process.

Formulating more dependable beliefs about our experience, assessing their contexts, seeking informed agreement on their meaning and justification, and making decisions on the resulting insights are central to the adult learning process. Transformation Theory attempts to explain this process and to examine its implications for action-oriented adult educators. (Mezirow, 2000, p. 4)

The Indigenous framework I developed throughout this research process creates an Indigenous system within our educational institution. Most of our current operational systems at NWIC have been developed influenced by Western ways of knowing. To understand how to operate within an Indigenous framework, participants will need to transform their thinking. Participants will need to conduct self-reflections to critically analyze where their beliefs originated from and this will begin to deconstruct their colonial beliefs. “Transformative learning theory is based on the notion that we interpret our experiences in our own way, and that how we see the world is a result of our perceptions of our experiences” (Tayler & Cranton, 2012, p. 5). And these exercises will begin to impact participants’ day-to-day actions. “Beliefs are more inferential, based on repetitive emotional interactions and established outside our awareness. Frames of reference may be highly individualistic or shared as paradigms” (Mezirow, 2000, p. 20). For people who did not grow up in an Indigenous culture, working within an Indigenous framework will be difficult. It will require deep self-reflection followed by daily maintenance.

Methods

My methods were designed based on four variables. The dependent variable is the intended outcome of the research. This variable is the Indigenous teacher preparation framework. A successful framework is dependent on the following independent variables. X1 is the development of the context. To gain a deeper understanding of the Indigenous pedagogy that inspired this framework, I had further discussions with elders who experienced this type of learning. X2 is the development of teacher competencies. To develop teacher competencies, I spoke with several groups of people to get a better understanding of what a prepared teacher should look like. X3 is the development of methods of measurement. To develop the methods of measurement, I conducted research in search of various assessment strategies and decided on a strategy that best fits this framework. Each of these independent variables have a research strategy of inquiry.

Dependent Variable:

y = An Indigenous Teacher Preparation Framework

Independent Variables:

x1 = Development of the Context

x2 = Development of the Teacher Competencies

x3 = Development of the Methods of Measurement

Qualitative Research

Interviews

I chose to interview research participants. The interview process followed a postcolonial Indigenous research paradigm outlined by Bagele Chilisa. “A postcolonial indigenous research paradigm offers other possible interview methods, which privilege relational ways of knowing that valorize respect for relations people with one another and with the environment” (Chilisa, 2012, p. 206). What makes a postcolonial Indigenous research paradigm different from Western ways of knowing is the term relationality. Western researchers are trained to remain objective throughout the process and come to the interview with a specific research agenda. Indigenous research encourages the researcher to not only maintain their connections to the research participants, but also exercise their teachings about respecting those relationships. Chilisa also discusses the concept of sagacity. “From this perspective, the theory of knowledge and questions about knowledge can be found in the wisdom and beliefs of wise elders of the communities, who have not been schooled in the formal education system (Kaphagawani & Malherbe, 2000)” (Chilisa, 2012, p. 211). This was an important concept to consider as I moved along in the interview process. Some elders in my community do not have formal schooling. But most have been raised by their grandparents and/or spent their entire lives learning about our Indigenous ways of knowing. Formal schooling was not a barrier to my decision to interview specific people.

Archival Research

Archival research is another qualitative method I chose for this research. Over the years, education here at Lummi has been a priority of our leadership. For many years, the Lummi

Nation was the leader within all Washington tribes when it came to education. Due to this history, much has been written and published about Lummi education. I conducted archival research to find articles, books, and documents published about Lummi education. There are several institutions in this area that assisted me in this task. Western Washington University (WWU) was a key institution in this process. The NWIC Library is part of a network of libraries which allows staff and students to access WWU resources in the library. WWU has a good collection of research databases from which to choose. WWU also has a regional archive that houses several documents relevant to the Lummi Nation. The Lummi Nation Records and Archives also became an important institution for my research. The Lummi Records and Archives department was established when the Lummi Nation became a self-governance tribe. This archive houses all of the Lummi Tribal School's records.

Validity

From a postcolonial Indigenous research paradigm, ensuring validity may look different. In Western paradigms ensuring validity includes a series of tools, i.e.: member checking and triangulation. Indigenous research reflects to the researcher's responsibility as part of a relationship with the research participants and the community. "In this context, validity is the researcher's responsibility to go beyond banked book research methodologies to imagine other possibilities, to accommodate the researched's ways of knowing, and to wish for the researched what we would wish for ourselves" (Chilisa, 2012, p. 171). From a western perspective, this responsibility of validity comes from the outside. It comes from the researcher's responsibility of ensuring accurate information is released into the body of knowledge that makes up the academic discipline. My responsibility comes from my ancestors. It comes from an agreement that was made at the time of creation; an agreement that I do not have rights to change.

Data Collection and Analysis

Development of Context

Developing the context sought to answer one research question. How do we recreate an Indigenous method for teaching and learning in a modern institution? To answer this research question, I interviewed a specific elder in my community. This elder is established as a person who spent his entire life learning our culture and history. I interviewed Tom Sampson for this section. Tom is an elder from Tsartlip, B.C. The Tsartlip First Nations people are closely related to the Lummi in culture and language. We speak different dialects of the same language. Tom is an elder who shared the story with me about how his elders taught him in the longhouse. This story is the basis for recreating the Indigenous preparation framework.

I asked Tom questions about his experience learning from his elders. How did your elders present knowledge to you? How did they know you learned it? Were there specific cultural protocols you followed during these interactions? How would you visualize these experiences reenacted today? These questions yielded responses that helped me answer my research question. I also asked Tom to tell me his story of the longhouse again. This allowed me to gain a deeper understanding of this story that I used as the basis for this framework.

I planned to film the interview. I hoped this would not only assist me in the analysis of the findings, but also allow NWIC to have copies of these interviews stored at the Coast Salish Institute. To keep copies of these interviews for the college, I developed a media release form prior to the interview. Once the interview was complete I transcribed the recordings and conduct an analysis by coding.

Open coding refers to the process of breaking down data into themes, patterns, and concepts to create a meaningful story from the volume of data. The patterns, concepts, and themes become codes that are then identified across data generated through different data-gathering techniques, such as the individual and the focus group interview. (Chilisa, 2012, p. 214)

Through the coding process, I developed a story based on data relevant to answering my initial research question.

Development of Teacher Competencies

The development of teacher competencies sought to answer one research question. What does a Native Studies faculty member need to be prepared to teach classes? To answer this question, I conducted interviews and conducted archival research. I identified groups of people who assisted me in answering my research question.

The first group of people I identified to help me answer my research question are the Indigenous faculty members at NWIC who were included in the Growing our Own Initiative. These faculty members completed leadership training and completed a training program to become faculty at NWIC. The topics discussed in these interviews included documenting their personal experience with completing the leadership training. I also asked them questions about key components of their training they feel helped them become better teachers.

The next group of people who helped me answer my research question was the Lummi elders. I chose specific Lummi elders who have spent their lives devoted to our culture and history. One of the elders I have identified was Bill James. Bill James tells a story of being a

young boy growing up in the village by the Nooksack River and visiting his elders every chance he would get. Bill would visit with them and ask them questions about our language and culture. Today, Bill is an elder himself and our hereditary chief at Lummi. He is the one people go to if they have questions about our language or history. The interviews for this group included reflections of their own learning from elders. I specifically wanted to know what made their learning process so effective.

The third group of people I interviewed was the NWIC administrators. This group gave me the non-Indigenous aspect of teacher preparation. I believe this framework should include other competencies that are relevant to the institution that may not reflect indigenous pedagogies. The topics for the interviews were about expectations of faculty at NWIC and what new teachers need to know to work at NWIC? These questions gave me a holistic response to developing teacher competencies.

I also conducted archival research to find historical documents relevant to Lummi education. These documents included research articles, anthropological records, and publications about education at Lummi or within Coast Salish territory. This archival research gave me an understanding of the history of education at Lummi and helped me develop an understanding of traditional forms of teaching. I also reviewed the NSL visioning process to find content people in the Lummi community feel is important to pass on to future generations. This gave me an idea of the content Native Studies faculty members will need to know to be prepared to teach at NWIC.

Once I was finished collecting data for the development of teacher competencies I followed the open coding process outlined in the prior section. I also planned film all the interviews conducted in this section of my research. These interviews were meant to be housed at NWIC in

the Coast Salish Institute. I believe the information gathered for this research is important to the continuation of Indigenizing systems at NWIC. The Coast Salish Institute has a collection of elder interviews already. This collection of elder interviews has been archived and is available for future projects relating to education. These interviews have assisted in the development of the content taught in the NSL classes.

Development of Methods of Measurement

The development of methods of measurement is the final variable that assisted me in answering my research questions. This variable answered the question; how do we measure learning? To answer this research question, I planned to conduct academic research and reflect on interviews conducted with elders in the prior section. While conducting academic research, I reviewed various assessment processes to find one that fit the needs of this framework. It is essential to this framework that we measure participants' progress along the way. I also asked the Lummi elders about how their elders knew they learned something. Those responses were included in the analysis for this section. The interview responses and academic research helped me create an assessment process that fits this Indigenous framework.

Conclusion

This Indigenous Teacher Preparation framework has several components. I found it easier to keep them all aligned to ensure each method contributes to answering my research questions by developing an equation. My research is guided by my Indigenous epistemology that has been developed throughout my lifetime. This epistemology guided every action and decision along the way throughout this research process. And the equation I have developed also guided this research as I moved through the process. This framework is important to the future of the NSL

program and NWIC. Being an alumnus of NWIC and growing up on the Lummi reservation, I feel a deep connection and investment to the future of NWIC. This has become my responsibility in completing ethical and valid research. It is my responsibility to ensure this research is conducted because my children and grandchildren will attend this college and their quality education is my responsibility. I also have a responsibility to the Lummi community. For the community to grow and overcome the social issues and barriers, we need healthy and productive members. Education has a big role in this transformation.

Chapter Four: The Context of the Longhouse

Lummi Worldview in the Context of the Old Family Houses

In the Beginning

Nilh tu o... In the Lummi language, this describes a time when the world was a much different place. This saying describes a time when everything was dark and the Creator came and gave life to the world. He/she gave life first to animals and humans second. This signifies animals are our older sibling. In our cultural protocol, there is a deeper level of respect that comes with an older sibling. The Creator created the ocean, rivers, islands, and mountains. He/she created the plants, trees, and tide flats. He/she created the cosmos, the sun, and the moon. When the Earth came to life the Creator gave the animals and humans the tools they needed to survive in their place. He/she gave them language. The Lummi language describes everything within the environment including place names, plant names, animal names, words to describe belief systems and ceremonies, and words used to describe connection. The Creator also gave teachings about survival. These teachings included tool making, canoe building, architecture, physics, astronomy, engineering, traditional fishing methods, ecological knowledge and ceremonies that ensure we will always maintain a strong connection to our environment. The ceremonies included naming of adolescent children, memorials for those who passed on, the first salmon ceremony honoring our Salmon people, coming of age ceremonies, and many others. These *texta'n* or ceremonies connect us to the salmon people, the swan people, the killer whale people, the seal people, the bear people and many others. They teach us how to pay respect to and honor these relationships.

The Creator also gave the animals and humans oral histories. These oral histories are the key to our cultural knowledge systems that exist within our environment. Stories tell us why certain

things are the way they are. They teach us how we are supposed to treat each other. They teach and guide us to find healing and tell us where to go when we need strength. Our elders used to say, learn the place names embedded in our creation stories. They are proof that you belong here. Place names hold Indigenous ecological knowledge. These oral histories are the key to our unique identity as Lummi people.

These gifts were not just given freely. They came with two important teachings. At the time of creation, the humans and animals agreed to pass on these gifts to future generations. This allows the teachings to become a system of knowledge from which we draw today. These teachings are our Indigenous epistemology. For thousands of years, these teachings were passed down from grandparent to grandchild. Our society depended on this transference of knowledge so heavily that our society formed a system to ensure this practice continued. Our traditional society had levels of skill and knowledge attainment in families. And these levels of attainment were directly linked to wealth. The “high class” families were those families that mastered the skills and knowledge of the family and ensured their history was passed down to their children. The other important teaching that was agreed to at the time of creation was the animals and humans would protect the integrity of these gifts. This is more than a responsibility that we carry today. This was an ancient agreement. The agreement was made long ago, long before we modern people existed. And it can’t be changed or modified. This agreement becomes the authority from which we draw to protect our cultural intellectual property today.

The Environment

The Coast Salish people lived within the territory of what is now known as the Pacific Northwest corner of Washington State, for thousands of years. This place is nestled between the Cascade Mountains and the Puget Sound. This creates a maritime climate which is mild year-

round, though, there are defined seasons. The language that was spoken in this area was shared between communities from Lummi to southern British Columbia in Canada. “Northern Straits was spoken on Vancouver Island from Saanich Inlet to Sharringham Point, through the San Juan and southern Gulf Islands, and along the mainland shore from Point Roberts and Boundary Bay to Deception Pass” (Suttles, 1990, p. 456). The people relied on the annual changing of the seasons for living a subsistence lifestyle. With each changing season came different subsistence activities. “Some foods could be gathered at any time, others only in season; some could be gathered at many places and others only a few, but for the Straits peoples nearly everything had its proper time and place” (Suttles, 1974, p. 57). These activities were not only exercised in the physical realm, but in the spiritual realm as well. “Salish cosmology maintains that the realm of human experience exists alongside spiritual or supernatural worlds. The sky, mountains, bodies of water – oceans, lakes, rivers – and other geographic and physical manifestations are viewed as living beings” (Tepper, 2017, p. 2). This cosmology also maintains that animals had traits like humans. “Animals, birds, and fish are said to live in their own villages in remote areas of the mountains, in a sky world, or under the ocean in houses that are architecturally similar to those of Salish construction. Once inside their own homes, these supernatural beings remove their furs, scales, or skins and appear as people” (Tepper, 2017, p. 3). The Coast Salish oral histories support this belief and reaffirm the importance of the relationship between human and their animal relatives.

One story told to me by Bill James, details this relationship. This story was told to him by Arvid Charlie.²

² Arvid Charlie is acknowledged in Chapter 5.

Long ago there lived a young boy. His parents passed away and he lived with his grandmother in the San Juan Islands. One day he was looking out into the water and he saw a pod of killer whales. The killer whales were swimming, their dorsal fins would break the surface of the water and go back down. They did this several times as the boy was watching them. All of the sudden they went under the water and disappeared. The boy was puzzled and went to ask his grandmother what happened to those killer whales. She told him, “Oh, don’t worry about what those whales are doing. Focus on your chores and mind your business.” But the boy didn’t listen. He waited for the whales to return, constantly looking out into the water and waiting. The following year, the whales returned. The boy was so excited he wanted to get a better view of the whales. So he ran up island and sat on a cliff to watch the whales. They were swimming... their dorsal fins would break the surface of the water and go back down. They did this several times and soon they went under water and disappeared. The boy ran home to tell his grandmother what he saw. The grandmother told him the same thing, “Don’t worry about what those whales are doing. Mind your business.” But the boy could not stop thinking about the whales. All year he waited for their return – constantly looking out into the water. The following year, they returned! This time the boy wasn’t going to let them get away. He decided to get a canoe and paddle out into the water. He watched them as their dorsal fins broke the surface and would go back down. As the whales approached his canoe, they started their dive. One of the whales caught the boy’s canoe and soon he was diving into the water with them. They dove deeper and deeper into the water. Soon they approached a village at the bottom of the ocean and it looked similar to the boy’s village. The whales entered the village and peeled off their whale skin and they were humans! The boy started walking around the village and saw a girl. He instantly fell in love. The girl and boy wanted to live together in the village of the killer whales but they needed

permission. They approached the chief of the village and asked if the boy could have permission to marry the girl and live among the killer whale people. At first the chief said, "You should not be here. You need to go back to where you came from." But after seeing how sincere the boy was in his intent to live among the people and marry this young girl, he changed his mind. He said, "You need to go home and tell your grandmother where you are and what you plan to do." So the boy made his way back home and found his grandmother. She was in mourning; the people of the village believed he died at sea. She was so happy to see her grandson alive. But quickly that happiness turned to sadness when he told her he planned to live with the killer whale people. Throughout his life, it was only the two of them. The grandmother was really going to miss her grandson but understood that he needed to live his life. So they said their goodbyes and he returned to the land of the killer whales. The following year the grandmother standing on the beach, looking out into the water and she saw them coming! Soon she saw the dorsal fin of her grandson break the surface of the water and go back down. She was happy to see him. The dorsal fins disappeared under the water. She anxiously waited a year to see him again. And the following year, they came. She saw the dorsal fin of her grandson and his wife and family. They would break the surface of the water and go back down. She looked closer and saw a smaller dorsal fin following close behind. She was so happy to see, she had a great-grandchild. And they all went under the water and disappeared. Every year from then on, the grandmother would watch over the pod of killer whales and the killer whales watched over the village.

This story tells the relationship that our people had with the killer whale people. Once the boy married a killer whale and had children, they became family. The relationship between the grandmother and grandson was that of a protector. And from that day forward, we had a

responsibility to maintain that relationship with the killer whale people – to carry it on throughout the generations.

Stories like the above were shared orally, with community in the longhouse, our honorable house of learning. Cultural practices and ways of knowing and doing were transmitted inter-generationally.

Fishing

The Coast Salish people were, and still are, fisherman. Within our pre-colonial traditional society, every seasonal activity was connected to maintain the relationship with the salmon people and in preparation of their return. Salmon fishing was the most important seasonal activity and required the people to prepare the entire year. According to Suttles, “Fishing, especially for salmon, must have contributed the greatest amount of food, especially as stored food during the winter” (Suttles, 1990, p. 457). The salmon returned to the waters within Coast Salish territory in the spring or early summer months and the people would fish throughout the summer. This summer fishing required families to move to temporary fishing villages in the San Juan Islands. At the end of the summer, the salmon would swim up the rivers, in which the people would relocate to villages near the river to continue fishing. The people would live in these more permanent villages throughout the winter. Though salmon was the most important food source for the Coast Salish people, they also consumed other fish species. The people fished halibut, herring, lingcod, flounders, whitefish, suckers, eulachon, and many other species of fish.

Hunting

The Coast Salish people also hunted land game and water fowl. Deer, elk, black bear, and mountain goat were found in the foothills of the Cascade Mountain range. These animals were

consumed as food and their fir, horns, and hoofs were used for clothing and ceremonial purposes.

According to Suttles,

Land hunters caught deer by trapping them in a pitfall, with a snare, or simply with sharpened stakes set behind the barrier in a trail; by stalking them with a bow and arrow, some using a deer head disguise or a whistle sounding like a fawn and some aided by dogs; by driving them into a narrow pass where they would be netted or shot; or on dark nights, by using a flare in a canoe to make shadows that drove them into the water, where they could easily be dispatched. (Suttles, 1990, p. 458)

Bear and elk would have been hunted using a similar strategy. Mountain goats were sought for their fir, in which people wove blankets. Mountain goat wool blankets were a symbol of protection and wealth within traditional Coast Salish society. Weavers were trained to learn a certain balance between the physical and spiritual realms and how to tie that balance into their weaving. The mountain goats live in very dangerous terrain and hunters would rarely hunt mountain goat for this reason. Instead of hunting them, gatherers would seek out mountain goat trails in the early spring when they were shedding their fur. Fur would get caught on bushes and trees along the trail and gatherers would collect it that way. Water fowl was hunted with a bow and arrow or caught using a net.

Gathering

Throughout the year, the Coast Salish people would gather plants and shellfish for consumption. “At least 40 plants provided edible sprouts and stems, bulbs and roots, berries and fruits, or nuts. Most of these were quite limited in availability” (Suttles, 1990, p. 459). In the early spring months, the people would gather sprouts and bulbs. Camas is one of the main plant

foods. Long ago there were open fields, filled with purple camas blossoms. Now there are very few wild camas beds in the Pacific Northwest. Later in the spring many of the berries and fruits were ready for harvest. The salmon berry is one plant that holds cultural significance. When the salmon berry bloomed that was a signal to the people that *shy'elh* or our elder brother – the salmon people, were about to return. The coast also provided plenty of shellfish for the people to harvest. Sea urchins, crab, barnacles, and mollusks were gathered. Most of the mollusks, including butter clams and horse clams were available year-round.

Coast Salish Longhouse Styles

At the heart of these Coast Salish villages were the massive cedar plank longhouses. “Winter villages were always on the water, usually where canoes could be easily beached. A village could consist of a single house, a row of houses, or two or more rows of houses” (Suttles, 1990, p. 462). Coast Salish longhouses were built using old growth cedar and were big enough to house several extended families. “The winter dwellings of the Straits people were rectangular wooden houses perhaps 30 to 50 feet wide to 200 feet long or longer” (Suttles, 1974, p. 256). The roof of the house was sloped and they were generally built facing the water. “The house was usually built parallel to the water. Its roof was usually the ‘shed’ type, which is, having a single slope, with the higher side of the house facing the water” (Suttles, 1974, p. 256). The structure of the house was supported by house posts and cross beams. The walls of the house were removable cedar planks. “The house consisted of a permanent framework of posts, cross-beams, and stringers, and a removable sheathing of planks” (Suttles, 1974, p. 256). The wall planks were constructed with the expectation the family may remove them when they move to their temporary fishing villages in the summer months. “The wall planks were not supported by the framework but were held horizontally, one overlapping the next, between pairs of poles which

stood outside the framework” (Suttles, 1974, p. 257). The family often commissioned a carving in the house posts to represent a symbol or person in their lineage. “House posts were often decorated with carving or painting, perhaps everywhere in the region” (Suttles, 1990, p. 462). Most house posts then became teaching tools where grandparents could teach young children their family history.

By the turn of the century, many of the original, pre-colonial longhouses were no longer standing. “By the 1880’s or thereabout most of the old plank houses had been destroyed; often they were burned by whites” (Suttles, 1974, p. 257). These houses were replaced by similar houses, but many of these new houses adopted modern characteristics. “These houses were replaced by houses built mainly in the old style but of lumber and shakes and with gable roofs and vertical wall planks” (Suttles, 1974, p. 257). By the time Wayne Suttles published his research findings in 1974, many of the oldest Lummis still living had not seen these original longhouses first-hand. But they heard their parents or grandparents talk about these older houses. “There was no floor in the old house other than the ground. Neither was there any excavation” (Suttles, 1974, p. 258). Another elder recalled the activities that took place in a longhouse throughout the year. “The winter house was more than a dwelling; it was a workshop and a factory for the preservation of food” (Suttles, 1974, p. 259). These longhouses are where seasonal activities took place – where men carved paddles and canoes, wove nets, carved tools and anchors. These longhouses are where women wove blankets, baskets, and mats. All of these activities ensured the survival of the families and future generations.

Lummi Longhouses

Today, there are none of the original traditional Coast Salish Longhouses still standing within Lummi territory. There are no elders who have seen them first-hand and no elders who have seen the second type of longhouse that was in existence at the turn of the century. To create a picture of where these longhouses were and to find more information about them, I turned to the archaeological reports. There are only a few studies conducted within the boundaries of the Lummi reservation. The first study was conducted by an Indian agent who lived on the reservation in 1905. According to Grabert, Albert Reagan was an Indian Agent assigned to the Lummi reservation in the early 1900's. Albert carried out excavations of the area and he made an observation of the possible age of the shell middens. He observed the shell midden was covered with from a foot to three feet of sand and over them were growing trees that could be over 500 years old (Grabert, 1983, p. 18). On the coast, anthropologists and archaeologists associate human occupation with the observation of shell midden sites. Shell midden is where people of the village would dispose of their shells after eating shellfish. Over time, these sites became compact as they were preserved in layers of stratification. An exact estimation of the age of these shell midden sites was not noted in this archaeological journal. But knowing there were cedar trees over 500 years old on top of layers of soil, these sites were possibly hundreds, maybe thousands, of years older than early European contact in the late 1700's. Grabert identifies two shell midden sites that are facing Hale's passage on Portage Island and four at the mouth of the Nooksack River (Grabert, 1983, p. 18). Grabert found Reagan's 1917 report to be incomplete and missing one major village within the Lummi reservation. "Curiously Reagan does not mention shell midden localities at Gooseberry Point, where at least 4 must have been distinguishable, nor the midden sites at the Stommish Grounds and at Portage Point" (Grabert,

1983, p. 20). A photograph exists of the longhouse in question. This longhouse was the last standing on the Lummi Reservation at Gooseberry Point and it belonged to a man named Chow-it-soot. At Gooseberry Point, there is a portage where a strip of land divides Bellingham Bay and Hale's Passage at low tide. At high tide, this strip of land disappears under the water. "At the northern end of the strip stood a large 'potlatch house' built by *Chowitsut* the name who signed the Treaty of 1855 as the Lummi head chief. This was a shed roofed house, said to have been about 400 feet long" (Grabert, 1983, p. 21). Another notable village was *t'e'mxw eaqsan* and this village was also at Gooseberry Point. "Gooseberry Point was the site of two houses called *Xwla'lamas*, 'facing each other'. According to Stern they lay at right angles forming an L; according to an informant, JCh, they were parallel" (Grabert, 1983, p. 21). The longhouses mentioned in the archaeological report are places where families lived. The shell midden is the physical evidence that our people lived in these specific areas, and where the people lived, they buried their dead, and that 'place' becomes sacred ground.

Longhouse Social Structure

Multiple families lived in these longhouses. Sometimes they were big enough for 16 or more extended families to live under one roof. "The household was composed of several families related through either males or females, who cooperated economically and socially" (Suttles, 1990, p. 464). Families who cooperated economically could be sharing reef net sites, or hunting grounds and/or they could be related through an arranged marriage.

There were four leaders who governed these houses and maintained order. *Quin tan* was the teacher of the house. *Quin tan* was responsible for educating children and other members of the house. *Quin tan* was the keeper of ancient knowledge and teachings. Children learned their family history and lineage, inherent rights passed down through the generations directly tied to

their lineage, and cultural protocol tied to these inherent rights. *Thithe* was responsible for the wellbeing of the people. *Thithe* is known as a healer and could provide guidance when members of the family were faced with illness. Illness in this context is not limited to the physical wellbeing but spiritual as well. *Thithe* could provide guidance about maintaining order with the spirit realm and could make a connection between the physical and spiritual realms. *Hiwek* was the speaker of the house. *Hiwek* is a person hired by the family to speak on their behalf. *Hiwek* was trained in the ceremonies and the meaning of each cultural protocol associated with these ceremonies. *Hiwek* was hired by the family based on his ability to speak without self-interest and his ability to listen to the needs of the family. *Lot* is the leader of the house. *Lot* is responsible for maintaining order within these large extended family households. If two family members had a disagreement, they would go to *Lot* for advice. If family members wished to plan a naming ceremony for a child, they would go to *Lot* for advice. *Lot* was highly trained in all cultural protocol connected to all Coast Salish ceremonies. These leaders are chosen by their predecessor and grown into their role from an early age. Acquiring the knowledge and skills needed for these roles can take a lifetime.

Indigenous Education

Within this context, a child's teacher was their grandparent. *Quin tan* a person who acquired elder status. Being an elder is not always measured by age, it is measured by the amount of wisdom one acquires and demonstrates throughout a lifetime. Grandparents would sit their grandchildren down around a massive carved house post and begin the lesson with a story. Oral histories described our worldview. Embedded in these stories were lessons about life based on the worldview of the Lummi people. The story earlier in this chapter about the killer whale people, tell us about our relationship with the killer whale. We protect them and they protect us.

We pay respect to that relationship because they are our relatives. Long ago, a boy from our village married and had children with a girl from the village of the killer whales. From that day forward we had a relationship with the killer whale people not only in the philosophical sense, but biological.

Elders were strict but awe-inspiring. The traditional social structure required discipline and endurance. At a young age, children were taught to sit for long periods of time and focus on daily lessons. I remember going to the longhouse with my mother and being corrected if I was moving around too much or talking and laughing. These ceremonies are a core to our beliefs and need to be taken serious. My mother passed on the belief to us that our ancestors are present with us when a ceremony is taking place. We want to show them their teachings are still intact within our families. When my mother corrects me, she wants my grandmother to know that her teachings were passed down to her grandchildren and her grandchildren are demonstrating these beliefs by knowing how to show respect and reverence during a ceremony. According to Hilbert, ceremonies required strict discipline and lessons reflecting this discipline were practiced daily (Hilbert, 2000, p. 4). During naming ceremonies a child receiving a name could be standing on the ceremonial floor for hours. Some of these ceremonies took place from early in the morning to late at night. As part of their training, children were required to know how to display proper behavior throughout this ceremony. Today, many of these lessons are not passed on to children. “Often, I wished that every young native had the opportunity to learn from these teachers. I knew that I benefited each time my memory was reinforced by very wisely offered reminders of our obligation to maintain the respected elements of our culture and to practice accordingly” (Hilbert, 2000, p. 6). In some of the personal interviews, elders shared with me a belief that I know to be true. They would say, you should always respect your elders’ wishes for they are the

closest to the ancestors. They have the right to correct you and guide you. There are times when I am learning from an elder and become emotional or I feel their emotion coming through their lesson. I see that emotion as something not of this world. It is not something that comes from the physical world. And I feel privileged to have those experiences because I believe they are coming from our ancestors.

The Change: Colonization and its Impact on Traditional Education Systems

The Lummi people are unique and we are a distinct people. We have our own language, culture, and worldview. We have our own values and beliefs that were passed down through the generations from the time of Creation. European settlement in the Americas had an overwhelming impact on these knowledge systems. Early explorers came to the Pacific Northwest in the late 1700's (Nugent, 1981; Suttles, 1990). Initially these explorers were interested in sea otter and later beaver pelts. The pelt industry exploded globally following the European invasion of the Americas. The European and Siberian beaver populations decreased to near extinction prior to the 1800's due to the high demand in Europe and Asia. Sea otter and beaver were hunted in the Pacific Northwest to near extinction as well (Suttles, 1990, p. 470). In the 1850's the first opportunists came to Bellingham Bay and established a lumber mill at the mouth of Whatcom Creek. The Treaty of 1855 was signed by Lummi leaders, reserving our rights for future generations. And in 1861 the first church was built.

The first school in the area was built in Tulalip, Washington. This school was established in 1857 and operated by the Catholic Church. In 1905, a larger government funded boarding school was built in this same location (Nugent, 1981, p. 11). The federal government intended to socialize young Indigenous children into mainstream American society. The government

identified various characteristics that make up a person's identity and systematically removed these from children attending boarding schools. In October of 1889 the Commissioner of Indian Affairs, Thomas Morgan, made a public statement on the direction of Indian Education, he spoke of the work being completely systematized, and the focus should be on Individualism with the hopes of these Indians becoming citizen of the United States someday. He said, "The work of education should begin with them while they are young and susceptible, and should continue until habits of industry and love of learning have taken the place of indolence and indifference" (Morgan, 2000, p. 178). According to Bill James, these schools were at the root of the change we see today. They took our language, family values, and culture. Today, our elders fear that our people will not know the traits that make us uniquely Lummi or Coast Salish people. Vi Hilbert felt the same way. "Over the years so many things have changed from the original disciplines enforced to safeguard the integrity of ancestral *xwdikw* – [instruction/teachings]. Most of our people, very patiently accept these changes as inevitable because of our changing world" (Hilbert, 2000, p. 4). Today our elders fear young people are no longer listening to the values and only a handful are interested in learning our language.

Honorable House of Learning: Our elder brother returns

It is from this context that I create this Honorable House of Learning at NWIC. The framework used for this teacher preparation framework honors the Indigenous knowledge systems that were created long ago, that sustained our people for thousands of years and bring them into modern times. This framework reflects our values and beliefs as Lummi people. It is also recognizable by the modern educational institution. The work of revitalizing our language and culture is important. This is work my grandmother, mother, and all of our ancestors before us engaged in and built upon. People who promote the revitalization of language and culture are

losing the battle, people are losing interest. It is through frameworks rooted in Indigenous knowledge systems that people will be able to experience this worldview first-hand. They will be able to experience an Indigenous form of teaching and learning while gaining the knowledge necessary to teach within a place-based pedagogy.

Chapter Five: Findings

Data Collection

Timeline

Data collection for this research began in the summer of 2017 and spanned over four months. I received final approval from the IRB on the 23rd of May. Originally, I applied to the University of Alaska Fairbanks IRB and NWIC Institutional Review Board. The University of Alaska Fairbanks allowed NWIC to take the lead in the research oversight. Upon receiving approval from the IRB, I began my data collection. I planned focus group meetings with two groups of people and several elder interviews. During these focus groups, I fulfilled the role of facilitator. The first focus group I scheduled was with the Native faculty. We met on three different occasions to discuss the topic of teaching and learning at NWIC. Each time we met, we discussed these topics at a deeper level. The second focus group consisted of the NWIC Administrators who oversee instruction. This meeting was a little more difficult to schedule due to conflicting schedules. I decided on a different strategy for this focus group. The Dean of Academics scheduled a meeting with the administrators to discuss assessment. I requested permission to schedule this focus group right after this meeting. This way I knew all the participants were available. For each of these focus groups I opened the dialog by discussing my research. I presented my PowerPoint presentation, discussing my methodology and how their participation is connected to the bigger picture. I distributed consent forms to each of the participants.

The process of conducting the elder interviews followed cultural protocol. As part of my relationality, I always worked around their schedule. The elders I asked to participate in this

research are people I have known for years. I already have a relationship with them. And through this research it is my responsibility to maintain those relationships. There is a protocol while working with elders in the Coast Salish territory. These elders dedicated their entire life to the restoration of our languages and cultures. In western terms, these elders hold a PhD and I treat them as though they are the expert. If they have advice for me, or correct my work, I am open to what they must say. I thank them. When I sat down to interview them, I had guiding questions, but ultimately, they told me what they thought I needed to hear.

Definitions

Senc'oten: *Senc'oten* is an Indigenous language. It is generally spoken in what is now known as West Saanich or Tsartlip First Nations community in British Columbia, Canada. The *Senc'oten* language is very similar to the language spoken at Lummi. Some linguists categorize these two languages as different dialects of the same language. Others categorize these two as distinct languages of the same language family.

Hul'qumi'num: *Hul'qumi'num* is an Indigenous language. It is generally spoken in the area of what is now known as Duncan, British Columbia by the Cowichan First Nations community.

Place-based Pedagogy: Place-based pedagogy follows the philosophy that places high importance on curriculum and teaching methodologies that are indigenous to the place they are taught. NWIC is located within the original territory of the Coast Salish people and the curriculum is focused on Coast Salish language and culture.

Native and Indigenous: The terms Native and Indigenous are used interchangeably throughout this chapter. They are both defined in terms of describing the original inhabitants of this place and the territory inhabited. When either of these terms is used in this work, they are capitalized.

Western: A term used to describe mainstream Euro-American people, culture, and society. The terms Western and Mainstream are used interchangeably.

The language: This term is used as a variable throughout this work, depending on the subject addressed. If a person is speaking in “the language” or “their language” this means the language that emerged from their Indigenous community.

Indigenusness: A political term first referenced by Elizabeth Cook-Lynn to describe the empowerment that has been inherent in the people’s experiences, culture, and land (Cook-Lynn, 2007, p. 120).

Focus Groups

The Native faculty focus groups were conducted first. I held several meetings with this group. This group consisted of Sharon Kinley, Dean of Indigenous Education, Greg Mahle, Department Chair of Community Advocates and Responsive Education in Human Services, Donald McCluskey, Native Studies Instructor/Cultural Arts and Tribal Museum Studies Coordinator. These individuals were involved in the writing and implementation of the Native Studies Leadership program and the Leadership Training initiated by Cheryl Crazy Bull, former NWIC President. Sharon Kinley has been working at NWIC for over 20 years. She is a former instructor of Native Studies and the Director of the Coast Salish Institute. Sharon is a member of the Lummi Nation and an alumnus of NWIC. After serving as the Director of the Coast Salish

Institute for several years, she recently accepted the position of Dean of Indigenous Education. Now she oversees the Coast Salish Institute and the Cooperative Extension. The Cooperative Extension focuses on community education and engagement. Greg Mahle is a member of the Upper Skagit tribe and has been an employee of NWIC for 15 years. Greg is also an alumnus of NWIC and worked in the Coast Salish Institute for several years documenting the language and history of the Upper Skagit people. Greg Mahle was involved in the writing and implementation of the Native Studies Leadership program and he wrote and implemented the Community Advocates and Responsive Education in Human Services degree. Donald McCluskey is a Lummi tribal member and has worked at NWIC for 14 years. Donald is a former English instructor and Assistant Dean of Academics. He is currently working in the Coast Salish Institute on projects related to language revitalization and tribal museum studies. Donald also teaches in the Native Studies Leadership program.

I asked these individuals to reflect on the leadership training and their experience preparing to be a teacher. There were many fundamental skills discussed in these meetings. The group discussed the journey of learning who they are, as a fundamental task. Some members of the group sought the answer to this question within their families, interviewing elders, and creating a family tree. Another fundamental task in preparing to become a Native Studies instructor was experiential. Members of this group discussed being assigned research projects that focused on language revitalization or traditional foods prior to teaching courses. They would conduct this research and bring it back to the larger group and reflect on it. One theme that emerged throughout each of these sessions was reflection. The ability to reflect on an outside experience and how that shapes you on the inside.

During the third focus group, we discussed the values embedded in the Native Studies program and how they are taught in the classroom. Each member of the group gave specific examples of how these values were conveyed in the classroom. One member of this group discussed respect as an example. In a course, he would ask questions about how students see this value still present in the community today. And the instructor would give examples of how this value would be seen in pre-colonial Coast Salish society, in ceremony and daily life. The instructor would reflect on oral histories as an example.

I held a series of focus groups with the administrators here at NWIC. Each of these administrators directly supervise faculty members. These administration focus groups consisted of Bernice Portervint, Dean of Academics and Distance Learning, Rudy Vendiola, Program Coordinator for Two-year Programming, the Department Chairs for each of our four-year programs, Emma Norman, Laural Ballew, and Greg Mahle. I asked this group what information they pass on to new faculty when they are hired here at NWIC. And I asked what new faculty need to know to be successful. There were some very practical responses to this question. The group discussed college initiatives like, the strategic planning committee, a tour of the college, human resources information such as medical and dental plans, curriculum development and assessment. There were also responses that were unique to tribal colleges, such as the mission of tribal college, the history of NWIC, and tribal relationships to federal and local governments.

Elder Interviews

In addition to the focus groups, I conducted one-on-one interviews with elders within the Coast Salish area. These elders are speakers of their Native language. Many grew up learning our traditional culture from their parents, grandparents and great-grandparents. In three months, I

conducted interviews with seven elders. I wanted to know how they learned from their elders. I also wanted to discuss if they remembered how their elders knew if they learned the lesson and were ready to move on to the next lesson. I asked them if they had any experience bringing our traditional values and knowledges into modern institutions to influence the way we do business. Also, during the interviews, I observed how they taught me. I observed how they presented knowledge and how they picked up on non-verbal cues. This indicated I was listening or not listening.

The first interview I conducted was with Tom Sampson. Tom has lived all his life on the shores of the Saanich Inlet. As the eldest of 12 children, Tom was raised by his great grandmother, who also raised his father. She taught Tom his history, his place in the world, the family's spiritual beliefs and their connection to the natural world. These were taught to him in the languages of his ancestors. Tom is a lifelong learner of the Senc'oten language. This is very important work to Tom as he is one of the last traditional language speakers of his people.

In his interview, Tom described how his great grandmother took him from his parents because he was the oldest. This was cultural protocol in his family. His great grandmother was an elder. This term does not only describe age, but knowledge as well. Tom discussed elders he remembered when he was very young. They were always looking toward the future and thinking of their children and grandchildren. When he was young, elders would teach young people about managing their appetite. When he used the term appetite in the context of the language, it describes a person's need for material possessions. These teachings about management would also apply to fishing management. He talked about fisherman today are money driven and there are fishing boats everywhere. They are sometimes careless and break others' nets. Management

would mean tribal communities everywhere would need to come together. We are only strong when we work together.

Laura and August Sylvester are elders from Penelakut, British Columbia. Penelakut is a small island located between Vancouver Island and the mainland of British Columbia. The Penelakut First Nations band hosts an annual war canoe race. I am a paddler with a Lummi canoe club and this year I decided to travel to this canoe race, not only to participate, but I wanted to find Laura and Auggie. I approached them on the beach while we watched the races. I asked if they would like to visit with me about my research. They agreed. These two discussed teachings they learned from their parents and grandparents. They also discussed how their community has changed over time. Laura's grandmother taught her how to gather a variety of foods, such as potatoes, seafood, and eelgrass, sea urchin, and seagull eggs. When she was a child everything they needed was in their backyard. Auggie discussed how elders would train children to be strong. When a child was born, the elders would roll them in the snow. They would dip them in the cold salt water. Infants are not comfortable with these exercises and it is not easy for parents to do, but it must be done if you want your child to be strong. They both discussed how they were taught by their elders and how they passed on this knowledge to their children and grandchildren.

Janice George and Willard Joseph were also interviewed for this research. Janice is a hereditary chief of a Squamish family in North Vancouver. Janice and Willard are both weavers. They are co-owners of L'hen Awtxw: The Weaving House studio in Vancouver, British Columbia. They have been working toward revitalizing our traditional weaving culture in this territory for over ten years. Janice and Willard came to NWIC this summer to teach weaving to our Native Studies faculty members. While they were here, I asked if they would participate in

this research. During this interview, they reflected on how their elders taught them. They discussed learning protocol during a ceremony as a form of Indigenous education. Years of preparation go into one ceremony and there are many opportunities for elders to teach younger people protocol, traditional knowledge, language, and history. They discussed the measurement during these ceremonies as a demonstration of knowledge acquired. Their elders knew knowledge was transferred because Janice and Willard would demonstrate that knowledge by following cultural protocol at the ceremony.

Bill James is the hereditary chief of the Lummi people. He is a master weaver and lifelong learner of the Lummi language. Bill has spent his entire life dedicated to the restoration and revitalization of the Lummi history and culture. As a young boy, Bill grew up on the *Sto'lo* (River) village near the Nooksack River. There he would visit elders who lived within that village regularly. They would teach him Lummi language. When I asked Bill to participate in this research he was working with the Lummi youth who were participating in the annual tribal canoe journey. He collaborates with the Lummi Nation School and teaches the students traditional song and dance and cultural protocol. Bill has been an advisor to many Lummi community members including me. He believes in the work of revitalization and works toward it relentlessly.

I asked Bill to reflect on his experience learning from his elders. He started by saying they were stern. When they had something important to say they said it in a stern voice and manner. He listens to everything his elders tell him to do. Currently, he works with the children at Lummi Nation School and he teaches them how to show respect to their regalia. In that experience, he noticed changes from when he was a young boy. These children are living in two worlds. They could learn the songs and dances traditional to our people, but they could also be interested in hip

hop. These young children are very interested in technology and many of their values are different. There are only a handful of people who are really invested in learning Lummi language today. Children who attend Lummi Nation School pick up the language quick, but as they get older, they lose interest. And today we are losing our elders. With them the knowledge and traditional methods for teaching are going with them. Bill discussed how this change occurred. The root of this change can be traced to the government boarding schools. From that generation on, our community and people became disconnected from our older culture. Our elders today learned a western worldview in those schools. And for generations that is what was passed down to children and grandchildren. Today, people like Bill try to revitalize the language and culture, but they have a hard time finding people who are truly invested. The values people have only existed in our modern world.

Ruby Peters was also interviewed for this project. Ruby is a Cowichan elder. She comes to NWIC to help our instructors learn the language. Ruby is a speaker of the Hul'qumi'num language and she has acquired knowledge about linguistics throughout her lifetime. She is knowledgeable in the structure of our Native languages and she is also a highly skilled instructor. During her interview, she reflected on learning from her mother and how she became a teacher. When she was first asked to teach in 1965, she went to her mother for advice. Her mother said, I taught you by actions. And you started demonstrating my actions by doing them. I watched you and if you did not understand, I repeated the lesson. You observe and repeat.

Arvid Charlie is an indirect participant to this research but I would like to acknowledge him and our relationship. Arvid is from the Cowichan First Nations band. He lives in Duncan, British Columbia. Arvid is our relative. Through his mother's lineage he is relatives to, the late, William E. Jones and my mother. Arvid is a speaker of the Hul'qumi'num language. He is trained in the

structure and grammar of the language. He is also knowledgeable in traditional plant names and uses. He has travelled to Lummi to meet with our Native Studies faculty to discuss language revitalization strategies multiple times.

An observation I made during these interviews was the use of storytelling when describing a lesson within the context of the traditional culture. Every elder interviewed shared their lesson in the context of the culture through storytelling. Storytelling is a tradition within Coast Salish culture dating back to the time of creation. Oral histories can tell many lessons including family history, interpersonal relationships, proper behavior, and they reflect the values embedded in the culture. At Lummi, there is a story used to describe how the Lummi people came to be where they are today. In a synopsis of this story, a man named Skeloqst lived in a village in the San Juan Islands. His brother married a girl from a village where the Lummi community now sits. The couple had a disagreement and the wife ended up leaving that marriage and returning home to her village. The husband missed his wife so he travelled to her village to try and win her back. While talking to his wife on the beach of that village, his brother-in-law killed him. When Skeloqst heard the news, he avenged his brother's death by taking over the village. An example of a lesson that emerges from story is about women's rights in pre-colonial times. The wife in this story had rights. It is shown through her ability to leave this marriage and return to her home. In contrast, a wife in western societies would have become the property of her husband once she was married. She would not have been able to divorce her husband and return home and live with her family.

During data collection, I asked these elders to reflect on learning. How do they know learning is taking place, and how is information presented? One elder shared a story of a boy who could not learn. His family would try and teach him every day lessons, things he needed to

know in life. But he could not learn. No matter what the lesson was or how it was presented, the boy would fail at proving he learned it. His family took him to see a doctor and his doctor turned him into a rock. From that time on, the boy had the ability to predict the weather and his only responsibility was to report the weather to the people. The elder shared this story with me to create an environment, or paint a picture, for me to see the worldview or the context from which his lessons come from. These stories were shared throughout the data collection process from almost every elder interviewed.

Analysis and Interpretation

Once interviews were conducted I transcribed my notes. Originally, I wanted to film each of the interviews and keep the data within the Coast Salish Institute at NWIC. But the interviews and focus groups were arranged and conducted on a non-traditional schedule that did not give me the time necessary to adequately prepare for filming. I decided to take hand-written notes and transcribe them. Each group defined within the research design has a single document where all the comments from each of the participants is transcribed. I decided to code every document based on my three variables, Context, Competencies, and Measurements. While designing my research, I intended to have specific groups address only one of the variables. But as I was collecting data, I noticed each of the groups did not stay within the boundaries of one variable, they were all addressing multiple variables. When I started the analysis, I decided to sort all the comments and create separate documents for each of the variables.

As I was sorting and coding, I started to see a few different themes. These groups and individuals were talking about content, or what teachers should learn. They were also talking about the delivery of this content, or how we should teach it. And they were discussing

indigenization, or implementing an indigenous process to a modern institution. At the end of the coding and analysis process I had three different groups of data, content, pedagogy, and indigenization. Interpreting the data in this way will create a holistic picture of the Indigenous Teacher Preparation Framework. It will describe what we are teaching, how we are teaching, and how this framework will be implemented.

Boundaries and Limitations in Analysis

In the Lummi community and Coast Salish territory in general, there are boundaries for what is considered public knowledge and what is considered private knowledge. These boundaries even exist with insiders of the community. Some knowledge is passed on to the community in general, and some knowledge is only passed on to immediate family members. Boundaries are known in the community, though they are not written anywhere. And these are not identified anywhere in the IRB process. The protection of our Indigenous knowledges goes beyond institutional review boards and their protection of human subjects as defined in the federal regulations. In my mind these are two completely different things. The possible implications of crossing these boundaries could prevent this framework from being used in our community.

While I was conducting this research, I reflected on these boundaries constantly. And while I was analyzing the data and writing up my findings, I constantly reflected on these boundaries. I want to ensure the knowledge presented in this research is protected. I want to ensure my research does not give access to misinterpretation and appropriation of knowledge that is considered sacred. With this in mind, there were many lessons shared with me that I will not write in this dissertation. There are stories shared with me that include sacred teachings and ceremony that I will not write about in this public document. This decision was difficult in some

aspects of my research. It is difficult to fully discuss the context of the longhouse without including these sacred teachings. Sometimes I felt like I was only telling half of the story, but I knew it was the right thing to do. This decision reinforces my relationality to my community and the people this research is intended to serve. I would like to add; this decision does not have an impact on my findings. Though it is difficult to describe the context of the longhouse without including sacred knowledge and ceremony, it does not alter this framework and its function. It will not impact training teachers at NWIC.

Findings

Variables

The original research design consisted of three independent variables that would lead us to a better understanding of the dependent variable.

Dependent Variable:

y = An Indigenous Teacher Preparation Framework

Independent Variables:

x1 = Development of the Context

x2 = Development of the Teacher Competencies

x3 = Development of the Methods of Measurement

Each of these variables were designed to include their own guiding questions and a strategy of inquiry. After I transcribed the qualitative data and sorted it based on these three variables, I also

began to see similarities between interviews within these variables. I believe each of these similarities are significant to understanding the variable and the questions within each of the variables.

Context

The Context variable in this research project was designed to name and describe the ideas within the traditional Coast Salish culture that shape our worldview. The questions I decided to ask were: How did your elders present knowledge to you? How did they know you learned it? Were there specific cultural protocols you followed during these interactions? And how do we recreate an Indigenous method for teaching and learning in a modern institution? As I was reading each of the responses to these questions, I started to see similarities between what elders were saying. One similarity was about the way elders presented knowledge. How do elders present knowledge in a cultural context? Another similarity was cultural protocol or what processes these elders were expected to follow while the lessons were taking place. The next similarity was about colonization and the change in our history. While reflecting on the way they were taught, many elders also reflected on why this traditional form of teaching no longer takes place. And the last similarity I found within this variable included the stories that were shared. Most of the elders shared stories to go along with their lessons.

Many of the elders discussed how their elders taught them. They reflected on their experience of learning when they were very young and how knowledge was presented to them. Many reflected on their elders teaching in their Native language. As Indigenous people, we are stronger when we speak in our languages. Language is the key to understanding our traditional ideology. Experiential learning was also discussed. When I asked one elder how her mother

taught her to gather plants and seafood, she pointed to the water and said. We just went out there and did it. Experiential learning was how her elders taught her. Another said her mother taught her how to cook when she was very young. She would sit her on the counter of their kitchen and she would instruct her, ingredient by ingredient. Their learning was measured by their ability to perform a task independently.

Another discussion within this similarity was about how the elders interviewed remember their elders' demeanor. Their elders always spoke in a stern voice. Always respect an elder's lesson or what they are trying to teach. They would show respect by never talking back, sitting for hours at a time without breaks, and always follow their wishes or commands. This is a demonstration of strict discipline that is required in the traditional culture. Discipline is demonstrated in multiple ways in the traditional culture. Children are expected to sit still and through their lessons from their elders, sit through ceremonies, and actively listen to the lessons presented to them.

The cultural protocols that were named in the elder interviews consisted of relationships, processes, and the environment. Cultural protocol does not exist without relationships. We show respect to our relationships by sitting quietly and listening, even if you disagree with what is being said. Family relationships were also discussed. There is a protocol for who makes decisions within an immediate family. Elders were always very cautious of how children grew up and they always thought about the future of these children. Children had rules. And these rules ensured their physical and spiritual self was in-tact throughout their life. The elders discussed the importance revisiting the protocols and family lineage. This is to ensure families do not come apart throughout generations. Cultural protocols were also described as processes that we follow. Protocol is a lengthy process. In the longhouse, people must wait until the very

end of the ceremony to know what it feels like to have something come to an end. Also, in the longhouse visitors always spoke first. Today, we do not always like to hear all the information, we interject or we are impatient. Cultural protocol requires that we be patient and ensure we are receiving all the information before speaking. The environment from which cultural protocol is most prevalent is on the longhouse floor. Many elders emphasized that is where learning takes place. Learning only happens on the floor when the speaker brings out the teachings or lessons. I believe it is important to note, the term elder is not meant to only distinguish age. An elder is someone who acquired knowledge throughout their lifetime. An elder is not only elderly, they are also wise.

While reflecting on how they were taught, each of these elders also discussed how the traditional form of education is no longer present in our communities. Times have changed. Children are different and the approach to education is different. There was also a discussion about how values have changed. Long ago, the Indigenous forms of teaching and learning discussed in previous sections and the cultural protocol identified would have been adhered to without fail. But today it seems like a foreign structure or process, even to our own people. One elder reflected on time and how time plays a role in the quality of education. Our teachers do not have patience to explain their lessons to students in a way they would understand. Modern schools only meet with students from 9:00 to 3:00. This allocation of time is causing our children to fail. Children are not able to grasp the lessons in that amount of time. Children come to school with trauma and if a teacher is pushing them through they are not going to learn. When elders teach, do we have time to listen to them today? The elders discussed the need for more people who are interested and willing to invest time to learn the language. There are only a handful of people really interested at Lummi. Children can learn the language so fast. But as they get older,

they lost interest. Many people say they want to learn but do not show up to the lessons. Learning language takes time and because of the external structures we incorporate with education, we no longer have the time.

There were several stories shared within these interviews. Elders told stories to create the environment or context from which their lessons emerged. One elder shared the story of the boy who could not learn. That story is referenced earlier in this chapter. Another elder told a story of how his/her elders taught him humility. He was in a meeting as a young tribal council member. He was angry about the way the government was treating them and he called a meeting with his elders to discuss possible solutions. He started the meeting by reflecting on his dissatisfactions and used derogatory language. The elders told him they did not come to this meeting to hear him swear. They told him to sit down and listen to them. So, he listened for five days. That is how he learned to listen. He invited them to the meeting and they told him, now you will hear what we must say. They removed him from his seat as Chairman of their tribal council. And he listened. He learned from their experience.

Competencies

Competencies is the variable meant to give me an idea of the content we should include in this framework. What are we supposed to be teaching? Understanding this variable will help to create the actual lessons or content. To gain a deeper understanding of this variable I decided to include multiple groups of people. And each of these groups had a specific set of questions. I held focus groups with the Native faculty members at NWIC. In this focus group, I asked them to discuss their personal experience with completing the growing our own leadership training. And I asked, what were some key components of their training that helped them become better

teachers? I interviewed elders, in this group I asked them to reflect on their own experience with learning from their elders. I also asked them what made that learning process so effective. I held a focus group with the administration at NWIC. This group of people directly supervised faculty members. In this focus group, I asked the administration to discuss their expectations for new and seasoned faculty members. I asked them, what do new teachers need to know to be successful here at NWIC? The final strategy I used to gain a better understanding of this variable was archival research. By conducting archival research, I wanted to know what the literature says about education here in Lummi. I also wanted to learn about the history of Lummi education and traditional forms of teaching. I conducted this archival research at NWIC at the Coast Salish Institute. The institute houses elder interviews conducted from various researchers. The topics of these interviews vary and many of them discuss teaching and learning.

After the data was coded and compiled, I started to see two main themes emerge. Tribal college is the first theme. This theme discusses what teachers need to know when they start a new job at a tribal college. The tribal colleges theme includes college initiatives, orientation, and policies and procedures. The second theme is more about Indigenusness and place-based pedagogy. This theme includes our oral histories, family histories, and place-based knowledge. When discussing what a teacher needs to know when they come to work at NWIC, the focus groups discussed knowledge about tribal colleges. Faculty members need to know that tribal colleges are unique and the mission and approach to teaching and learning may be different than any mainstream educational institution. Every tribal college is different and they have their own history and mission. It is important to know and understand the history of the tribal college you are working at. It was also mentioned that new faculty need an orientation to human resources policies and procedures. They are provided with information about their medical and retirement.

They are provided with information about personnel issues that may arise and are given a personnel policy manual and faculty handbook. Included in this orientation is a tour of campus and an overview of the different departments. It was also noted that it is important to include the roles of the different departments in this orientation. New faculty members need to know where to send students if they need services. Faculty are also introduced to college initiatives, including strategic planning and committees. Faculty members are expected to participate in one Core Theme committee and one college committee of their choice. There are also other college initiatives that new faculty members need to know about, teaching and learning, faculty roundtable, and in-service. These are current initiatives faculty members use to keep updated on college initiatives and connected.

Curriculum development was discussed in multiple meetings and interviews. Faculty members need an orientation to curriculum development at NWIC. NWIC has multiple modalities from which we offer courses. We have online, online/hybrid, face-to-face, independent learning, and video conferencing. Each of these modalities have a different layout for course sequencing, designing the syllabi, course design, and assessment. In these different modalities, faculty members need to know the best strategies for being an effective teacher. To be an effective teacher, faculty members need to know and understand how to identify different learning styles and ensure they are teaching to all students. They should understand classroom assessment techniques and facilitation of classroom discussions. Our four-year degree courses require discussions at a deeper level of critical thinking and problem solving. Instructors need to be prepared to facilitate. The online courses are offered through Canvas, an online learning community. Faculty members should be offered training in Canvas. They should know how to upload their courses and organize their lessons. In all modalities, faculty members should have

an understanding of course outcomes and how they relate to program and institutional outcomes. They should understand how to meet each of these outcomes and how to assess them.

It is important for new faculty members to understand the environment at tribal colleges may be different. In some ways, there is a paradigm shift when you start working at a tribal college. The insider/outsider dynamic is different. It requires people to be open-minded and to think outside the box. Relationships are important. Knowing and understanding the community you work for is important. But also, knowing and understanding your role within the community and your boundaries as an employee within an educational institution is very important.

The Indigenusness and place-based pedagogy theme describes education from an Indigenous perspective. When I asked, what is fundamental? Self-reflection was the first concept. Who are you? It was mentioned, you pass on to your children what you know, and what you don't know. I want my children to know who they are and where they come from. But before they can learn it, I should. This fundamental question leads to self-discovery. This is the foundation for moving into the academy. Another fundamental concept is responsibility. When the Native faculty members first started working at NWIC, it was about picking up the work of our ancestors. This is inspirational and reinforces responsibility and dedication. It is more than a job. The work is about having an opportunity to change someone's life, to make a difference. Tribal colleges were created to save lives.

Indigenous education was a topic of discussion. Many people do not see our knowledges as "real" education. And sometimes we must convince others who come from a Euro-American centric way of thinking, that our education is valid. In our traditional societies, wealth was based on "Who are you?" and the knowledge embedded in that question. *Snepeneq* is a word in our

language that describes that knowledge. It also describes how much knowledge, skills, and values a person has acquired. Today we have two sides to education, Indigenous and Euro-American centric. And the Euro-American centric worldview is reflective of the mainstream society. It is the western worldview outside of our community but also within our community. Many of our community members' worldview is shaped by a Euro-American centric worldview and their relationality is impacted by it. "We are all one" emerges from the Euro-American centric point of view. It reflects the great American melting pot ideology. We are not all one. We have our own language and culture. Decolonization allows us to look at these concepts and shift them back toward Indigenization. We are unique. Understanding Indigeniousness is very important for new faculty members to know who come to work for us.

The Native faculty members' focus group discussed experiential learning that took place in preparation for teaching. We were assigned research projects and every week we reflected on our experiences. We went to visit elders and recorded their history and stories. We worked at the Semiahmoo burial disturbance site.³ During these experiential lessons, the faculty members were constantly observing, listening, and reflecting. We were asked to visit with our family members because family lineage is our access to knowledge. During the forced assimilation process, connection to that access were severed. We must recreate access for our children, grandchildren, and are students.

Examples of place-based pedagogy was also discussed in this theme. Teachings were shared about the time when the salmon return. We must always be thankful and understand the ceremony that takes place. *Nilh schay sta'ii* – our people used to synchronize with nature. When

³ The Semiahmoo burial disturbance occurred in 1999. The Lummi Nation has been working continuously to recover human remains and artifacts from this site for more than ten years.

you teach about the environment you must bring students to it. Devil's Club⁴ is a plant that only buds five days out of the year. When gathering, you should know the schedule and synchronize to that schedule. Today, we have synchronized our lives around television schedules, meetings, and school schedules. We do not wait for the tide to go out anymore, we can eat whenever we want. When the whales gather, they gather for a purpose. They are completely synchronized to this natural cycle. They are different than humans. Humans are the only beings on this earth that do things they are not supposed to do. This deep connection to the environment must be taught.

Measurement

The variable that discusses measurement is meant to gain a better understanding of the assessment piece of this framework. How do we measure learning? And how did your elders know you were learning the lessons they presented to you? These are the two guiding questions that will help me gain a better understanding of the assessment process. The strategy of inquiry to this variable included interviewing elders. During the elder interviews I asked them, how did your elders know you were learning and were ready to move to the next lesson? I also conducted academic research and qualitative data. I conducted a literary search to see if there were any assessment processes like the responses I received from these elders.

The responses I received from the qualitative data included experiential learning. Elders knew you were ready to move to the next lesson if you demonstrated you learned their lesson. You teach someone to fish by taking them out on the water. If they demonstrate their learning correctly, the fish caught be plentiful. It was mentioned that we should help teachers change their

⁴ *Oplopanax horridus*: plant related to ginseng it is a powerful medicinal plant used by Indigenous communities in the Pacific Northwest, treatment for arthritis, ulcers, diabetes, and many other ailments. This plant also has ceremonial purposes (Pojar & MacKinnon, 1994, p. 82).

language, failing is punitive. If they say, you are not ready yet, that allows room for growth. Evaluative learning was discussed also. Evaluative learning allows room for improvement and deeper levels of understanding. Formative assessment is less judgmental. It allows everyone involved to honor the learning process. One person mentioned that assessment will fall into place.

In response to these comments I wanted to include formative assessment in this process. Formative assessment is something we practice in the Native Studies Leadership program. “Formative assessment is a concept that is more complex than it might appear at first sight... the central purpose of formative assessment is to contribute to student learning through the provision of information about performance” (Yorke, 2003, p. 478). Formative assessment can be formal and informal depending on the program design. “Formal formative assessments can be defined as those that take place regarding a specific curricular assessment framework” (Yorke, 2003, p. 478). This would include activities related to the assessment process included in the classroom activity, formal instructor feedback or peer review activities. “Informal formative assessments are assessments that take place in the course of events, but which are not specifically stipulated in the curriculum design” (Yorke, 2003, p. 479). This informal assessment can be done in the classroom but can also be done outside the classroom. Informal formative assessment can include, but is not limited to, feedback given to the student by the instructor on assignments and presentations, feedback given to the student by family or friends about their assignments and presentations.

Each of these variables were chosen and included in the research design to help me get a better understanding of my research topic. The success of the Indigenous Teacher Preparation Framework is dependent on the designer’s understanding of these variables. I believe each of the

variables and their guiding questions helped me understand and design this framework. Each of the elders' contributions helped me to see the worldview from which this framework needs to emerge. Listening to the Native faculty members and their experience allowed me to see the value of Indigenous education. And how Indigenous education might be vulnerable in an institution rooted in the Euro-American centric worldview. The administration and their experience in preparing faculty members to work at NWIC is incredibly valuable to this framework. It is from these contributions that this framework is created.

The Framework

The framework is inspired by a story Tom Sampson shared with me. This story is written in the introduction of this dissertation, but I will reference it again here. Tom shared a story with me about how his elders taught him. He was very young and his elder walked him around the longhouse. As they were walking this elder shared with them knowledge that he needed to know. Every few steps the elder would stop, look back, and ask Tom what he saw. If Tom answered correctly, they would keep going. If Tom did not answer correctly, they would go back. The floor of the longhouse is dirt, it is bumpy and has many dips and holes. As they were walking Tom became accustomed to this floor. He began to see more of the floor. After a few times around the floor, he began to see the dips and holes before they even got to them. Each time they went around the floor he gained a better understanding of that floor.

As I was listening to this story, I thought about the teaching and learning taking place. Tom is describing a methodology for teaching and learning that is Indigenous to the Coast Salish people. This story fundamental to how this framework will function. I created a chart that reflects the longhouse floor as Tom was describing it. The dark blue shape reflects the longhouse

floor. The light blue shape is the door as you walk into the longhouse. The maroon shapes represent the house posts in the longhouse. The purple shapes represent the competencies or the knowledge that will be shared with the instructors. And the orange shape represents the fire. This will symbolize our work at NWIC. The black shapes represent the benches where everyone is required to sit. And in this honorable house of learning, everyone is facing the work. Our work is our students, our work is building people.

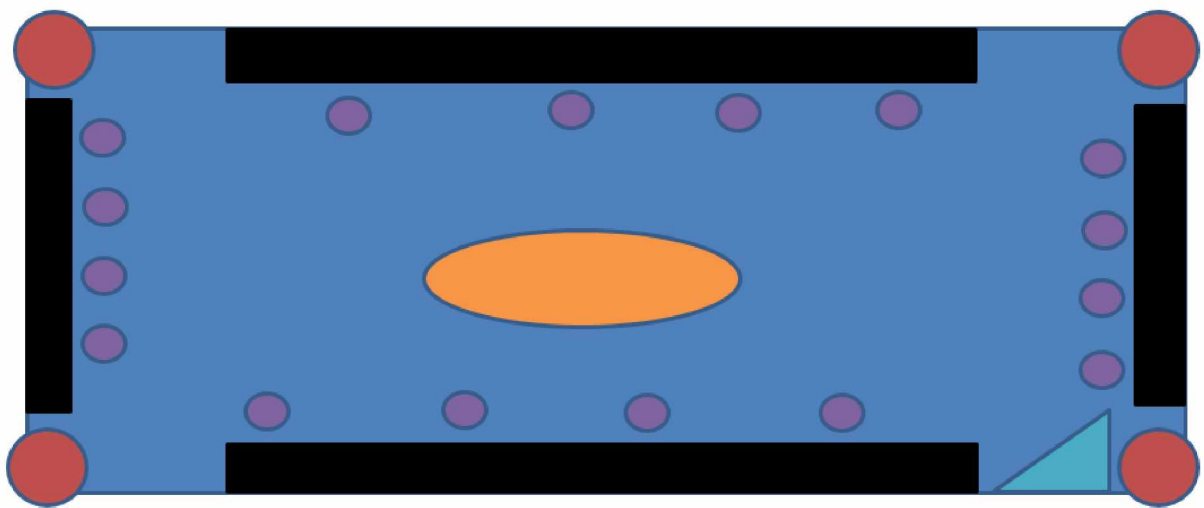


Figure 3: Indigenous Teacher Preparation Framework

Content

The content is broken up into sections. Each of these sections will reflect one walk around the longhouse and this walk will include lessons and points of measurement. There is work to do before anyone enters this honorable house of learning. There is an agreement and lesson that takes place at the door of this longhouse. This lesson discusses the importance of being patient. Any lesson that follows cultural protocol takes time. People need to ensure they are giving this process the amount of time it needs to work. In ceremony, we are patient and stay until the very end. We make sure we listen to every word that is said on the floor. There will also be a lesson

about boundaries of the insider and outsider. Appropriation should also be discussed at this initial meeting. Working toward indigenization comes with a risk that people, Indigenous or not, may misinterpret or appropriate the knowledge presented. I believe people should understand the authority of these knowledges before entering the honorable house of learning.

The first section is the orientation section. This will orient new faculty members to NWIC and tribal colleges in general. Tribal colleges were created by tribal communities in response to a need of qualified Native professionals. Each tribal college is unique and the needs of their communities are unique. Educational institutions in general, were created to prepare their citizens to work within certain society. Tribal colleges were created to prepare students to work within tribal communities. Also, included in this section will be the history of NWIC. NWIC is chartered by the Lummi Nation. It started as the Lummi Indian School of Aquaculture and Fisheries in response to the community need of developing an economy that was culturally relevant. And Lummi people come from a long line of fishermen. In 1983, the Lummi Indian School of Aquaculture became Lummi Community College as needs of the Lummi community grew. And in 1993 Lummi Community College became Northwest Indian College as the college sought to provide services to Native people throughout the region. NWIC grew and expanded because of a priority set by the Lummi Nation. Education has always been a priority in the Lummi community.

NWIC initiatives will also be included as a lesson. NWIC engages in a strategic planning process that is directly tied to our accreditation. Our strategic plan has four Core Themes and each of these has a committee. All staff and faculty are required to participate in at least one of these core themes. These meetings require active participation in collecting data and drafting reports that allow the Strategic Planning Steering committee to generate a final report that is

given to the accreditation association during years 1, 3, and 7 of our 7-year plan. NWIC also has a series of committees that work on college initiatives. The committee work varies from curriculum development, communications, academic standards, budgeting, among other work. Information related to Human Resources will also be included in this section. Faculty members will be provided with information regarding our rights as employees and benefit packages. Human Resources also recently drafted a new Personnel Policy manual that will also be included in this section of the framework. New faculty members will also be provided with a copy of the Faculty Handbook. This includes information about faculty members' daily schedules, work plans, and responsibilities.

Included in this section will be an introduction to curriculum development at NWIC. Included in the lessons of this section, faculty members will be introduced to the various modalities from which courses are offered. They will receive Canvas training. And they will engage in course design. This will include drafting syllabi and lesson plans. I think an important piece to include here is assessment. Faculty members will be introduced to the Institutional, Program, and Course Outcomes at NWIC. We will discuss how these outcomes align and discuss how they are assessed. In this lesson, we will include some examples of program curriculum maps and how they relate to continuous improvement of programming. Online assessment and face-to-face assessment require different approaches. These will be discussed as well. The delivery of material will be included as well. Some programs believe that learning is 100 percent the responsibility of the student. The student should to show up to class, record the lectures and retain all information presented to them. The instructor's only responsibility is to give that knowledge. Other programs believe the responsibility is 50/50. The instructor is also responsible to ensure learning is taking place. The instructors are constantly assessing the classroom to

ensure all students are engaged. The instructors are providing information in multiple ways because they are aware of multiple learning styles. The variation of delivery methods will be discussed.

Throughout this first section, faculty members will be required to reflect on the lessons. There will be weekly discussions about these lessons to measure learning. The facilitator will analyze the responses to gauge where faculty members are in this process and whether they are ready to move to the next lesson.

Section two will be about Indigenous Education. This will only be presented to faculty who have successfully completed the first section and are ready to move to the next. The design of this section is different than the first. Instead of a list of topics within each of the sections, this deliberately builds the skills, values, knowledge, and worldview of the faculty members. And the reflection exercises directly relate to each of the lessons. This section will start with a discussion about the mission of NWIC, *through education, Northwest Indian College promotes tribal self-determination and knowledge*. Faculty members will be asked, what does self-determination mean? What does it mean to tribal people or Lummi people? And how do I support the college mission?

The first lesson in this section reflects beginning level knowledge. Faculty members will learn about listening. You should learn how to listen without anticipation or intent. That is foundational to communication. Once you learn to listen you can begin to pay attention to the lessons. Witnesses in a traditional context were called onto the longhouse floor and asked to reflect on the work that took place. These witnesses were expected to always remember the words brought out at that ceremony and recall these words if there were ever a conflict or

disagreement over the ceremony. This first lesson uses this traditional role to exhibit listening. This section will go over values that create foundational knowledge and builds on that knowledge. The first lesson about values will focus on respect. In our traditional societies, respect was shown by people taking time to learn about their place. Study place names and learn why those places were named that specifically. Oral histories tell you where you come from, they name these places. That is the proof you belong there. Respect is also shown through following cultural protocol. Respecting the traditional systems that governed knowledge, family histories, and ceremonies. And showing respect in a modern context will also be discussed. How do we take these examples from an Indigenous perspective and apply it to our teaching? There will also be lessons about original territory versus reservation boundaries, oral histories and language. Participants will be required to create a family history chart. This chart will include as many generations as they know from memory to start. And participants will be required to add to this family history by visiting with their family members.

The second lesson in this section also reflects beginning level knowledge and will follow the same format as the first. But it will build on that knowledge. First, faculty members will focus on observation and its role in learning. There will be exercises that focus on the skill of observation. Witnessing will also be included in this lesson to show the importance of observation in a cultural context. Integrity will be the value that is discussed and reflected upon. Integrity was shown by following proper behavior and always having the best interest of the community in mind. Practicing integrity takes self-interest out of your work. This work is about building the capacity of our students and there is no room for self-interest. This lesson will also include an introduction to Indigenous education. This lesson will discuss traditional symbols and the oral histories about our traditional heroes. Faculty members will also be expected to build on their

family history chart. In this lesson, we will ask the question, what is in your house? Faculty members will be asked to reflect on stories or history they remember hearing about some of the people on their chart they never knew personally.

The next lesson in this section will reflect emerging level knowledge and will focus on building on the knowledge presented in the first two lessons. Critical thinking is essential to this entire process. The first lesson in will discuss the four stages of critical thinking, parroting, independence, deconstruction, and critical consciousness. (Mahle, 2017, p1) These four stages of critical thinking were created to allow people to understand and see past the norms they are accustomed. Once they can see another way of thinking, it would be easy to challenge these norms. Values will also be discussed in this lesson. Faculty members will be asked to reflect on western values and how those impact our educational institutions. We will also discuss the NWIC institutional values, their origin, and how they impact our work. Treaties and federal Indian policy will be discussed. These have an impact on the work we do at tribal colleges and these also have an impact on our students. Through the forced assimilation process, trauma embedded itself in our communities. Today, it is still present and our people act out trauma in various ways. Faculty members need to be aware of this and identify it in the classroom. The last lesson in the emerging section of this section is designed to tie the knowledge together. We are all impacted by colonization. We function through colonial systems. Our educational institutions are modeled from colonial structures. We are impacted by the English language and our public-school education. Living within a settler colonial society for hundreds of years has had an impact on our people. And we need to be aware of that. We need to see how colonization impacts us and how we perpetuate it.

The last lesson in this section reflects advanced level knowledge and will focus on building upon the knowledge previously presented. The participants were practicing listening, observation, and working without self-interest. In this section, they will demonstrate their learning by speaking on behalf of the people. In a cultural context, the speaker of the house has mastered the fundamental skills and values necessary to fill this role. The participants will be introduced to a document the Coast Salish Institute staff has been drafting that describes the ideology from which these lessons are taken from. This document aligns with the institutional values and strategic plan. This document and alignment is essential to the Indigenization of NWIC. These documents create an environment true to Indigenous self-determination and reaffirm the Indigenous peoples' authority of their education. The colonial agenda will again be discussed in this lesson, but it will be discussed in the context of reconciliation. Where do we go from here? The last lesson will discuss Indigenusness and Sovereignty in the context of returning our people to cultural sovereignty.

The reflections in this section will also build on the lessons and each other. They are designed to assess the participants learning and allow a space for growth and deeper thinking. The fundamental question will be, who am I? And why am I here? This question will allow people to situate their place at NWIC. In Native Studies, we ask our students to answer the same question and there is always room for growth. Each reflection in this section will ask these two questions. But the discussion piece of the reflection will be focused on different topics. One discussion will ask, how does my family lineage define who I am? And how does my family lineage shape my worldview? How am I impacted by colonization and how does colonization impact my students? What is my role in the return to cultural sovereignty? These questions will be asked throughout the section and the two fundamental questions will be asked each time. In

theory, these fundamental questions should change and emerge throughout the experience. The section will end by discussing the introductory questions again, what does self-determination mean to be? What does self-determination mean to tribal or Lummi people? And how can I support the mission of the college?

Section three is an experiential section. It is also designed differently from the first two. This section has four lessons that emphasize demonstration and building experience. The first is experiential learning. In the Native Studies program do experiential learning in the classroom and we do experiential learning in faculty professional development. Some of the experiential activities we have completed already include, Coast Salish weaving, language, art, and carving. For each of these activities we hired an Indigenous teacher who specializes in these areas. The teacher came to NWIC and presented their craft, incorporating their own Indigenous pedagogy in the classroom. The teachers would also hold special workshops for our Native Studies faculty members. These workshops were meant to build the capacity of the faculty members and build their confidence to teach these lessons in their own classroom.

The second lesson in this section is Indigenous Research. Faculty members need to know and understand the type of research their students are engaged in and they should know their role in preparing students for academic writing and research. The Indigenous Research lesson will include an introduction to Indigenous research and experiential research projects. NWIC is in the process of approving and implementing a new Indigenous Research Policy. This policy defines how researchers conduct ethical research within our Indigenous community based on the worldview defined by the Coast Salish people and that aligns with the strategic plan. Included in this lesson will be a discussion of the roles of non-Indigenous and Indigenous researchers

conducting research outside of their own communities and how we maintain relationality throughout the process.

The next lesson is about Indigenization. This lesson will build on the last lesson of section two, but bring it into action. How do the institutional values transfer to behaviors within my job at NWIC? How do these values influence the way I interact with students and my colleagues? Following the theme of this section, this lesson will be experiential where the discussions will be based on real on-the-job experiences. This conversation will take some time and people will need to really trust the facilitator. The environment for this lesson will need to come from a place of trust and confidence. Faculty members will need to know their responses are confidential and it is okay to be vulnerable.

The last lesson in this section is Indigenous governance. This lesson will discuss the Indigenous Governance model created by Sharon Kinley in the Coast Salish Institute. The Indigenous Governance model has not been approved and implemented yet. But in these discussions, we will define roles. And we will ask questions about the governance model about what it means for the work to be at the center. We will discuss possible uncertainties with this model and how we can strengthen it. Because this model is not approved yet, this lesson will need to be defined more as the Indigenous Governance model is defined.

Conclusion

That concludes the sections for the Indigenous Teacher Preparation Framework. These sections and lessons are meant to be an outline and guide for lessons. It is also meant to follow the continuous improvement model we have at NWIC. If we try it one year and find there were gaps in knowledge or new lessons that need to be created, we assess it and improve it for the

following year. This framework is meant to be transformative. I believe it will achieve this through the reflective questions and discussions. This framework is meant to open the faculty members' eyes to a new way of thinking and to know they are in the traditional home of the Lummi people.

This experience started in the summer of 2017 and spanned over several months. The knowledge gained from this experience is humbling. This work is part of a bigger picture to return ancient knowledge and beliefs to our people. The forced assimilation process had a profound impact on our people and led to disconnected knowledge and history. This framework will allow faculty members at NWIC to see a glimpse of this knowledge again. And they will have an opportunity to observe teaching and learning from a cultural context. The elders I interviewed for this research are excited to see it implemented. Some have said it is like their life's work is moving forward. Elders who have worked toward the revitalization of language and culture are starting to feel like they are losing this battle with imperialism. Young people are no longer listening and no longer have time to invest in learning the language and culture. This framework is intended to bring this knowledge into a modern context. It will allow people to see the beliefs and values of our people in action. It reasserts the original authority of our people.

Chapter Six: NWIC – A Case Study

Current Initiatives at NWIC

The Indigenous Teacher Preparation Framework builds on the work already completed at NWIC [NWIC]. This framework promotes Indigenous self-determination and knowledge, which is stated in the college's mission. NWIC began indigenizing the curriculum with the Native Studies Leadership degree. The curriculum for this degree was designed based on the feedback from a community visioning process. NWIC has also been engaged with professional development of faculty members at the annual Teaching and Learning Institute Training. This training asks the question, what does a teacher need to know to work at NWIC? NWIC is beginning to shift toward an institution grounded in the values of the Lummi people. The Lummi people chartered NWIC and main campus is situated within the original territory of the Lummi people. In recent years NWIC leadership has been looking at what it means to indigenize the institution. In this exploration, a document titled, The Paradigm has been drafted that discusses the authority over the protection of Indigenous knowledges. And in anticipation of the new Strategic Plan, NWIC has redefined the institutional values. The Indigenous Teacher Preparation Framework is designed to align with each of these institutional initiatives.

Indigenization

The Coast Salish people and the territory from which we originate has been living within a settler colonial society for over 200 years. The first explorers entered the Puget Sound in the late 1700's looking to exploit the Sea Otter and Beaver populations as part of a global market. The first settlers entered Bellingham Bay in the mid-1800's searching for the next gold rush. Their voyage is told by early settlers as a Lewis-and-Clark-type tale of two prospectors on a quest for success and discovery. What they found was Whatcom Creek in what is now Bellingham, Washington. This creek was a prime location for a lumber mill, and so it was built. Nowhere in this history is it ever recorded that there was a longhouse at the base of Whatcom Creek. And after the treaty was signed and the Allotment Act was passed, surveyors began to define the boundaries of the Lummi reservation and the newly settled private property at the mouth of Whatcom Creek. A Lummi man by the name of George Placid tells his side of the story in a Land Claims case. Once the treaty was signed and the land near Bellingham was given away to early settlers in a lottery, the Indian agent came to their longhouse and told his family they had to move to the reservation. This Lummi family was removed from this longhouse and forced to live on an allotment on the northeast corner of the Lummi reservation. This history of settler colonialism had a devastating impact on our community and continues to do so today. We live in a society that suppresses Indigenous voices. We live in a society that protects and perpetuates the status quo. This happens in subtle or not so subtle ways in our educational institutions. "They take advantage of the oppression of Indigenous peoples, and from their positions of power they decide who is amiable enough to be hired, neutral enough in their writings to be published, and Euroamerican enough in their outlooks to earn awards or qualify for grants and fellowships" (Mihesuah, 2004, p. 31). If a person strays outside of the status quo they are considered a radical.

Even our own people have been socialized to perpetuate colonial systems. Our own people turn their backs on what is considered radical.

Indigenization is not considered radical. Indigenization is a process and tool that returns what was lost in the forced assimilation process. Language and land was lost in the forced assimilation process, along with our history, heroes, governing structures, and ceremonies. Indigenization opens the door for the opportunity to return these knowledges to the people. This can be accomplished through curriculum and teaching these knowledges in the classroom. They can also be returned in the form of systems. Indigenization creates a space where these knowledges can be introduced to our modern institutions within the systems that we use in every day practice. An elder once told me, this is your school. Be assertive. NWIC was chartered by the Lummi Nation in 1983. This charter built on a vision that has always been a part of the Lummi community – a vision to educate our own people. Now we are operating this school within a Euro-American centric worldview based on colonial values. Why would we perpetuate a colonial agenda? We have an opportunity to reintroduce Indigenous systems within this educational institution.

Coast Salish Institute

NWIC prioritized the revitalization of the culture and language of Coast Salish tribes with the creation of the Coast Salish Institute. The Coast Salish Institute houses photographs, documents, and film that all contribute to the body of knowledge the Native Studies Leadership program draws from. Over the span of more than ten years, the institute staff engaged in the work of collecting this material. The staff conducted Indigenous research projects that focused on traditional foods, arts, fishing and hunting, and language. What came out of this work is a one-

of-a-kind collection of elder biographies and interviews focused on the traditional life of Coast Salish people. The staff also collected photographs and documents from various local library and archives collections. These are archived within the institute as well. The Coast Salish Institute also works to prepare Native Studies faculty members to teach within the Native Studies program. The work produced from this dissertation will build on the work already completed by the Coast Salish Institute.

Native Studies Leadership

A team led by Sharon Kinley, wrote, designed, and implemented the Native Studies Leadership program at NWIC. This degree program is unique because it emphasizes Indigenous Research and teaches from a place-based philosophy. The program is also available at NWIC's extended campus sites. These sites have an opportunity to develop their own place-based curriculum. This initiative began in 2009 when Cheryl Crazy Bull, former NWIC President, suggested the Coast Salish Institute director and staff, myself included, create a four-year program in Native Studies. As part of this team, I was still completing my bachelor's degree at Western Washington University in the Anthropology Department. We started conducting background research focused on Native Studies in general. We wanted to know who was writing about Native Studies and what Indigenous scholars were saying about programs implemented at mainstream universities. We read articles from Elizabeth Cook-Lynn and Vine Deloria Jr. These discussed Native Studies in terms of teaching about Native Americans. And the gap that existed in the academy that emphasized teaching to Native Americans. We decided at that point, this program would teach to Native American students.

The late William Jones Sr., a Lummi leader and elder, facilitated a series of visioning processes for this program. The participants included Lummi community members, Lummi youth groups, students, and Native staff and faculty at NWIC. In these various meetings, Willie asked the participants what they think about when they reflect on their past, present, and future. And he added a question that reflected on pre-colonial times. This was added due to the overwhelming pain that came with reflecting on our past. Many participants reflected on the huge loss that was suffered through colonization. Willie decided he did not want people to stay in that pain. Also, included in this visioning were the thoughts and feelings that went along with the reflection. We compiled these reflections into one larger document.

It became apparent from the responses that the pre-colonial and future sections of the visioning process were similar. These two could have been the same circle in many ways. This finding was written into our vision statement. *This program of study is the journey to self-determination and reclaiming our Cultural Sovereignty. Traditional knowledge is our canoe. It moves us away from the Western genre that has shaped and determined a false sense of “who we are” and towards our original identity – an identity that is formed by sacred histories, language, origin stories, and the heroes who continue to defend our families and our homelands.* The Native Studies Leadership degree was created to bring traditional knowledges and teachings into modern times and return them to the people. These knowledges include but are not limited to, language, family history, origin stories, and heroes. It is believed upon the return of these knowledges our students will be prepared to defend our land and people in a modern context.

Several conversations about the content, courses, and program outcomes occurred over time. In these conversations with elders and curriculum developers, we began to see themes emerge. This program is designed to empower and rebuild our communities by building people. And in

building people, we are not only presenting knowledge. We also provide the necessary skills they will need to succeed in our modern society. Writing is very important. It was said by our elders within these meetings, *you cannot defend your people and your land on a federal level if you don't know how to write*. Values are an important piece to building people. In traditional Coast Salish society, the values of endurance, integrity, respect, and humility were well known and commonly taught to younger people. Today, our people acquired and adopted western or colonial values. In returning cultural sovereignty to the people, that includes values. You cannot speak on behalf of your people without practicing these values. And worldview is included in this program design. Worldview is difficult to include in an academic program. Our worldview is shaped by our experiences and perpetuated by our beliefs and values. Our modern people have been disconnected from our older traditional culture and worldview, our worldview shifted dramatically. In this program, we discuss the way colonization impacts our daily lives.

These ideas became our program outcomes. The skills of leadership – In Coast Salish territory, the people of pre-contact times lived in highly complex social and family structures. This required individuals and family groups to exercise extensive effective communication. Every leader was multilingual to communicate and collaborate with their neighbors. This remains true today. Students who aspire to become leaders in their own communities will bring their ancestors' skills from traditional times into contemporary settings to achieve strong and sound sovereignty. The values of leadership – The Coast Salish people have values that are imprinted from an early age. These values of endurance, honor, integrity, respect, and humility allow leaders to make informed decisions based on quality knowledge that supports Indigenousness, sovereignty, and the protection of our homelands. The knowledge of leadership – The Coast Salish are very intentional in teaching foundational knowledge to their young

leaders. In this program, students develop the ability to differentiate between their inherent birthright and the acquired rights conferred by the federal government. The worldview of leadership – Traditional Coast Salish leaders made great sacrifices to defend their inherent sovereignty. Through the language and teachings of their elders, these leaders developed skills, values, and knowledge that ensured the survival of our inherent rights.

Reflecting on the visioning process conducted by the late Willie Jones Sr. we decided the scope and sequence of the program followed this same path. We had several discussions about the building blocks of Native Studies and what should we be teaching first. The visioning process follows a natural sequence of events and knowledge that builds to the return of cultural sovereignty. In response to this, we designed our courses to reflect that natural sequencing. First year students are exposed to pre-colonial skills, values, knowledge, and worldview. Each of the courses introduces students to these outcomes in some capacity. The second-year students learn our more recent past. This includes lessons about Federal Indian Policy, Indian education, and tribal economic development. Third year students begin to see where we are now as tribal people. We have this history of colonization and oppression, but how does that impact our daily lives? And in the fourth year of the program students begin to piece each of these lessons together. We are people with a history. We have an ancient pre-colonial history that dates to the very beginning of time. We share a colonial history where much of the knowledge embedded in that pre-colonial time was lost. People became disconnected from their original identity. Today, we have many programs and opportunities, but our communities are still impacted by trauma and settler colonialism. And how do we take this information to create a better future for our communities?

Native Studies Leadership at NWIC also trains students to conduct Indigenous Research. There is a two-course sequence in Indigenous Research. Students are introduced to Indigenous Research as a tool to empower Indigenous scholars and allow space for their own values and beliefs to guide their research process. Indigenous research is integrated throughout the courses at different levels. In the early years, students are introduced to the importance of reestablishing an Indigenous voice to the literature. They are also introduced to informal, unguided interviews as an Indigenous research method. By junior year, students are introduced to Relational Accountability and are asked to define how their research will benefit their community. Following the two-course research sequence, students are required to incorporate Indigenous theory and methodology to every research project in the program required courses.

Implementation of the program began fall quarter 2012. By spring of 2018 we will see our fifth group of graduates of the program. The Native Studies Leadership program is offered at two of the six extended campus sites. We started offering Lummi campus courses to our site students through video conferencing. Four out of seven of the faculty members in the program are alumni of the program. They are Indigenous scholars, trained in Indigenous research and continue to work on the fundamental question of, who am I? Each of the faculty members in the Native Studies program receive specialized training in language and cultural experiences.

Native Studies leadership is a model of indigenizing the curriculum. It was designed to be a transformative process for students on their journey to returning to cultural sovereignty. Before this program was written, Native Studies at NWIC was a two-year program that looked like the Direct Transfer Degree. It did not include a language component and the Native Studies courses taught about Indians on a global level. The courses such as, HIST 111 and 112 Pre-Contact and Post-Contact Native American History taught about Native Americans in the United States. It

gave little information about the local tribes. Part of the decolonization process is deconstructing the great American melting pot ideology. We are not Indians of the world or Indians of the Northern Hemisphere. We are Lummi. We have a history and it is valid. A college situated within the Lummi homeland should teach students about Lummi history. That is place-based pedagogy and philosophy.

Teaching and Learning

Since 2007, NWIC has been engaged in the Teaching and Learning initiative. The current Teaching and Learning Plan has recently ended, 2012-2017. The next step will be to draft a new plan that will extend over the next seven years. The goal of Teaching and Learning is to increase student success by building faculty capacity in teaching and learning at NWIC (NWIC Teaching and Learning Committee, 2013, p. 1). The initiative focuses on five areas, program and course design, methodologies, faculty orientation and mentoring, scholarship, and professional development. “The theory behind the Initiative is that the improvement of faculty skills in the areas of cultural context, teaching methodologies, and content knowledge positively impacts student learning” (Compton, Williams, & Crazy Bull, 2016, p. 65). In 2015 Teaching and Learning underwent a redesign phase. The Indigenous administration, led by Greg Mahle, created an Indigenous approach to this initiative. Self-reflection became a key component to this work. The participants responded to the fundamental questions of, who am I? What society are we preparing students for? What is my role in self-determination for NWIC students? “The essential questions discussed earlier represent the expectation that faculty self-reflect, model

wellness, affirm the uniqueness of the institution, and support Indigenous research pursued by students” (Compton, Williams, & Crazy Bull, 2016, p. 76). Teaching and Learning at NWIC is intended to be holistic and allow space for faculty members to see the bigger picture. We are preparing students to be productive members of their community. We are preparing them to enter a work force unique to their tribes.

The Framework

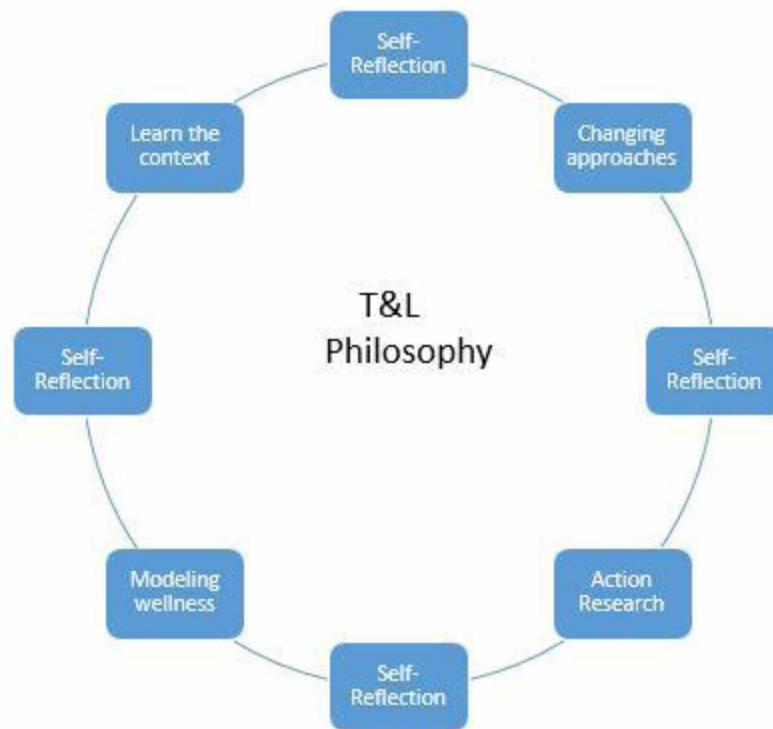


Figure 4: NWIC Teaching and Learning Framework

The Indigenous Teacher Preparation Framework is work inspired by work that has already been done in the Teaching and Learning initiative. The very important work of self-reflection

was included in this framework because it is proven to be an effective strategy. But the framework builds on this self-reflective work and asks deeper questions that connect directly to the participants' worldview and how that is shaped. The Teaching and Learning training is designed for all faculty members at NWIC. As this framework is developed, the initial group of participants will be the Native Studies Leadership faculty members. That has been intended group of participants from the beginning. But there is a possibility to expand this framework and institutionalize it. This decision is not mine to make. But if the institution supports the framework being expanded institution wide, I see a home for this framework within the Teaching and Learning initiative.

The Paradigm

A document titled, The Paradigm⁵ has been drafted by Greg Mahle PhD, Department Chair of Human Services. The paradigm defines research within the guidelines of Indigenouness and Sovereignty. It discusses what is considered ethical research within these guidelines. Based on an Indigenous perspective, the methodology and how researchers can come to our Indigenous communities and interact with our communities. It defines the boundaries between Insider and Outsider perspectives. The Paradigm also defines the responsibilities of researchers. Researcher responsibilities in a cultural context go beyond the Federal guidelines for the protection of human subjects. Researchers need to understand what knowledge is considered private and should not be published. The researcher needs to understand that ownership of knowledge stays with the family or community that shared that knowledge. And any community who participated

⁵ This document is not yet approved by the NWIC Board of Trustees

in a research project should have access to the findings. Also, giving thanks or acknowledging everyone who helped you on your research journey is required to maintain relationality.

Faculty Life Cycle

The faculty life cycle⁶ is a document developed by Greg Mahle PhD and Ted Williams at NWIC. The faculty life cycle is a document that describes the experience of faculty members from the time they are hired to the time of their exit interview when their job ends. This process emerges from the Paradigm and asserts Indigenization throughout the process. The Indigenous staff and faculty members at NWIC will be included in the hiring process, development plans, orientation and faculty preparation. The Teaching and Learning Institute is named as the training program faculty members are required to attend. This process follows a continuous improvement cycle where faculty members are evaluated every year and based on the evidence provided through the evaluation process, the new development plans are drafted.

⁶ This document is still seeking formal approvals

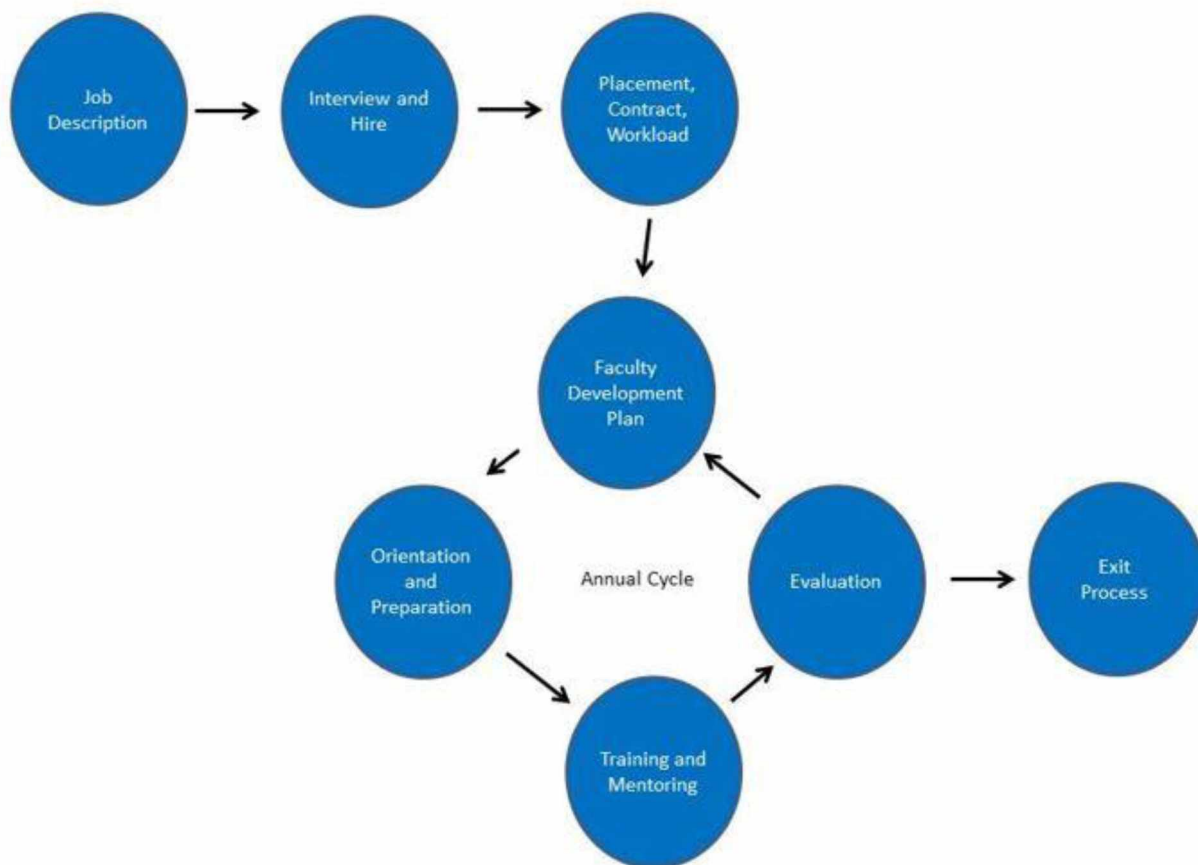


Figure 5: NWIC Faculty Life Cycle

Institutional Values

The NWIC values are: *Selalexw* (our strength comes from the old people, from them we receive our teachings and knowledge and the advice we need for our daily lives), *schtengexwen* (we are responsible to protect our territory, we take care of our land and water and everything that is on and in it), *xwlemi chosen* (our culture is our language we should strengthen and maintain our language), and *lengesot* (we take care of ourselves, watch out for ourselves and

love and take care of one another). These values have been approved by the Board of Trustees and have been a part of the institution for several years.

Recently the college leadership has been designing and writing a new Strategic Plan as our last plan is over. This is an opportunity to reevaluate the college's mission and our plans to fulfill that mission. The Board of Trustees passed a motion to incorporate an Indigenous Governance system at the college that will reflect the college's mission and values. This new direction is giving us an opportunity to look at what our values look like in action. These are the values we decided to articulate and this is how we want to display our practices and procedures. So how does each department reflect these values on a day to day basis? We are thinking about how people will know and understand what it means to model these values in term of behaviors toward each other, our work, and our students.

The ITP Framework

Implementation of the Framework

Indigenizing systems is difficult work. It does not matter if the system is a good change and is proven to have the most positive impact on the institution. If the system challenges the status quo, those who are entrenched and invested in that status quo, will resist. This framework is a new system that is based on Indigenous values and beliefs. NWIC has been operating from a Euro-American centric worldview from the time of its creation. People working at NWIC, even Indigenous people, are comfortable with the Euro-American centric system and worldview. That is all they know. "Academic faculties and staffs bring to higher education implicit cultural and class values, norms, social identities and status systems of the mainstream majority. Identity norms, and status converge to produce profound effects on individual thinking and behavior, as

well as on group dynamics” (James, 2004, p. 50). These beliefs impact the institution at a subconscious level. “Individuals and groups often fail to consciously recognize those effects, however, because these forces operate at unconscious and emotional levels” (James, 2004, p. 50). When emotions begin to surface the work becomes personal. Indigenous communities have a set of shared values and beliefs. In some respects, they are like western values and beliefs but there are differences too. “Value similarities and differences are fundamental to our understanding of who we are, who we are not, where we are not, where we fit in social systems (with all of the preceding constituting our sense of identity), and how the world operates” (James, 2004, p. 51). The challenge with this collision of values and beliefs becomes clear when Indigenous people begin to see their own educational institutions no longer reflect who they are. “Together with racial differences, they provide the fundamental basis for the difficulties that Native people experience with academic institutions: Those institutions are controlled and populated largely by people who differ from Natives genetically, in values, and in the sense of identity that both of the latter underlie” (James, 2004, p. 51). A positive solution to this conflict is to create an institution that reasserts Indigenous values, that reasserts Indigenous peoples voice, which reasserts Indigenous authority over the protection of their knowledges and the education of their children. That seems to be a positive direction to move. But to do that, the institution needs to shift the direction. And that shift may be perceived by some that their rights and roles are diminishing. Consequently, we see resistance to Indigenization.

It is important for everyone in this framework to see their role and to know that every role is important. When implementing a framework that moves the institution toward Indigenization, values and beliefs will surface in the form of emotion. In the framework, the work is always in the middle of the floor where everyone can see it. That is because in this honorable house of

learning, the work is not focused on the faculty members and their emotion, it is focused on the students. We are here for the students. We are here to support them and prepare them to enter our communities prepared to defend our people and homelands. That goal is bigger than an individual's emotions.

Delivery and Assessment of the Framework

Delivery and assessment of this framework will follow Indigenous values and protocol. Reflecting on the data collected, patience was continuously mentioned. If cultural protocol is followed, it is a lengthy process. Teachers or facilitators within this framework need to have patience with the process. The reflection process should focus on the participant's experience and their beliefs surrounding their experience. According to transformational theory, beliefs are formed outside of our awareness. This means if we are constantly reflecting on our experiences and how they shaped our emotional interactions from which our beliefs are based, this will bring our beliefs to the surface. By reflecting on experiences, participants will begin to see how those experiences shape their worldview.

The teacher and/or facilitator should be aware of the participants' engagement. In Euro-American centric classrooms, instructors present a lecture and leave the room. In this Indigenous framework, instructors have more responsibility to their participants. There will be a constant assessment of participant engagement and active listening. This framework follows an assessment process that is formative. Formative assessment is a continuous cycle of presenting information, the participant exhibiting their knowledge in some way, the teacher giving feedback that encourages deeper thinking, the participant working in response to this feedback independently, and exhibiting their knowledge again. The teacher/facilitator then assesses the

growth between the two exhibitions. The sections are designed to have continuous reflection. In section one and three, these reflections are about experience and how that experience shapes beliefs. In section two, these reflections are directly related to the lessons and they build on the lessons. As the teacher/facilitator of this framework, giving participants' feedback or questions that encourage deeper levels of thinking are very important. This feedback is essential to the formative assessment process. If the teacher/facilitator does not give feedback, there is no way to assess growth between the two exhibitions of knowledge.

Conclusion

NWIC is entering into an exciting time. With the end of our seven-year strategic plan, many other plans are ending, assessment, teaching and learning, among others. We are now entering into a time to reflect on the next seven years and how we can be more intentional about Indigenization and the return to cultural sovereignty. Education at Lummi has always been a priority of the people. For hundreds of years our people fought to ensure we had a place to educate our own children at home. Now we are finally seeing an opportunity for this educational institution to reflect our values and who we are as Lummi people. Our leadership supports the shift from mainstream academia to an institution that reflects an Honorable House of Learning. It is an honor to be a part of this movement, to continue on with the work our ancestors left for us. My grandmother, Eva Guerin, spent her entire life dedicated to the preservation and revitalization of our language and culture. She shared that passion with my mother who shared it with me. This project emerged from their passion and dedication. The implementation of this Indigenous framework is not going to be easy. But I am ready to continue on with this important work. So that my children will begin to see Indigenization within their own community.

Concluding Thoughts

This journey began with the overall guiding philosophy of *Qwecho* – prepare yourself. Within our pre-colonial society preparing for the long winter or preparing to face your destiny were matters of survival. Today *qwecho* is also a matter of survival, but in a different context. Our people are living very modern lives. We have been living and working within systems that model western society. Settler colonialism is entrenched within our societies. Today, we are preparing ourselves to return our traditional knowledge and systems to our younger generations. Through this research, I learned our elders are struggling with culture and language revitalization. They feel they are losing the battle and people are no longer willing to learn. By creating an Indigenous Teacher Preparation Framework modeled after our Indigenous teaching and learning methodologies, I plan to return traditional knowledges and systems to our people.

The framework emerged from a story told to me by an elder. This story described an Indigenous form of teaching and assessment methodology. As I reflected on this story, along with my own experience with training and preparing to teach classes, I decided to create a teacher education program that would prepare faculty members to teach within the Native Studies Leadership program at NWIC. I chose to develop an Indigenous research design and strategy that reinforced by relationality with my community and the NWIC community I work for. An Indigenous research design allows me to apply my own Indigenous values and beliefs to my research, to guide the research process, and to guide the analysis.

This framework will reflect a traditional Coast Salish longhouse. The inspiration of this longhouse builds on the work completed at NWIC. The NWIC 31st Anniversary Pendleton blanket design was created to reflect the Honorable House of Learning. The teaching and

learning initiative at NWIC adopted a longhouse model to reflect the delivery of courses, programs, and course content. This longhouse model ensures the work we do emerges from the vision of our ancestors.

In the research design, I identified three variables that I knew would help me better understand and develop an Indigenous Teacher Preparation Framework. These variables were designed to have their own guiding questions and strategy of inquiry. From these variables, I was able to design a research project that included focus groups, individual interviews, and archival research. I completed my research in the summer of 2017 and began the analysis process. One major shift during my analysis was the decision I made regarding guiding questions, variables, and coding. When I designed my research, I had specific questions for each of the target participants and these were assigned to a single variable. But as I moved through the analysis I realized many responses could contribute to multiple variables. Instead of coding the data within their distinct variables, I chose to code all data for all variables. This allowed me to maximize the amount of data each variable could use.

The end product became a curriculum I could use to better prepare teachers to teach at NWIC. At first the framework was meant to prepare Native Studies faculty members, but as I was visiting with administrators and the Teaching and Learning committee the need for this framework to be implemented institution wide became apparent. I believe this research will benefit the larger community as well. When I read articles about how other Indigenous communities are integrating their indigenous knowledges into modern institutions, I am inspired. When I read stories from elders about traditional forms of teaching and learning, I am inspired. I feel empowered to search through my own history to see if there are similarities and if it is

possible to recreate a similar system in my own culture. My hope is that other Indigenous people will read this work and be inspired to do the same.

Through conducting this research, I was able to listen to elders' stories of how their elders taught them and how they knew they learned it. This information is valuable not only to the framework and how we prepare faculty members, but also valuable to my own teaching. This framework is not only going to give faculty members valuable knowledge they can bring to the classroom to enhance the lives of their students, it will also bring Indigenous systems and methodology back to the people. NWIC is moving toward indigenizing the institution and this framework fits within that direction. It is my hope that it will be sustainable and people participating in the training will get a glimpse of our Indigenous forms of teaching, learning, and assessment.

Appendixes

Appendix A: IRB Approval



2522 Kwina Road, Bellingham, WA 98226-9217
Local: 360-676-2772 Toll free: 1-866-676-2772 FAX: 360-738-0136

Institutional Review Board (IRB) FWA 00003979

May 23, 2017

To: Lexie Tom and Dr. Theresa John
Email: ltom@nwic.edu and tjohn@alaska.edu
Project: An Indigenous Teacher Preparation Framework
NWIC IRB Project Number: # 2017-010

Approval Date: 4/13/2017
Approval Expiration Date: 4/12/2018 (364 days after approval date)
Review Process: Expedited review
Approval Category: Final Approval
Risk Category: NOT greater than minimal risk

Dear Ms. Tom and Dr. John:

The Northwest Indian College IRB reviewed your protocol *An Indigenous Teacher Preparation Framework* on May 23. Your research was **APPROVED**.

DETAILS

The NWIC IRB answered the following questions for its review (per the NWIC IRB regulations in the NWIC IRB Manual and also 45 CFR §46.111).

- Were 6 potential risks to participants minimized during researcher's interaction with them?
- Were 6 potential risks to participants minimized in the dissemination of results?
- Were 6 potential benefits to participants maximized throughout the research?
- Were minimized potential risks reasonable compared with maximized potential benefits?
- Was selection of participants equitable?
- Were privacy of participants and confidentiality of data maintained?
- If vulnerable populations participated, were their special protections included?
- Was the annual report to the IRB sufficient to monitor the project?
- Were the informed consent processes and documents appropriate?

The IRB considered each question for both individual and also tribe/community participants. The 6 potential risks and benefits were: physical; psychological; social; economic; legal; and dignitary (National Bioethics Advisory Commission; *Ethical and Policy Issues in Research Involving Human Participants: Volume I*. DHHS; Aug 2001: p.71).

Please submit the next NWIC IRB Renewal / Close-out Form at least six (6) weeks before the Approval Expiration Date noted above to request either Renewal, or alternately Close-out the protocol for NWIC IRB purposes.

A copy of your informed consent documents, which has been approved and **stamped** by the IRB, must be given to each study participant. As you conduct your research, please remember that:

1. Participants are volunteers or are involved in regular educational programs; they thus are free to withdraw from the research at any time without penalty.
2. Unless the NWIC IRB has approved a waiver for your project, you must fully inform participants by both written and oral explanation about the project; all participants must sign or approve electronically or verbally an informed consent form. (For minors / children, the parent or guardian must sign a permission form.)
3. You must protect the participants' confidentiality and their anonymity if your project includes that as well. The presentation of the data should not put them at risk of any negative consequences.

You must submit any proposed changes for IRB approval at least 6 weeks before you want to implement them. Access to the data is specified and restricted by the researcher and the department. If any irregularities or unexpected events occur, please report those immediately to the IRB Office. You must report any problems or adverse events resulting from implementation of this protocol to the IRB.

Please submit to the NWIC IRB both a description of the development of any planned dissemination (poster presentation, publication, etc.), and also the dissemination itself, at least two weeks before the date of dissemination. The reason is that this IRB protects Tribes and Tribal-based institutions from potential stigmatization during the dissemination process. The IRB reviews and verifies that the dissemination process is followed in the research plan approved by the NWIC IRB.

Your research is important work and we look forward to observing your progress through the NWIC IRB annual reviews. Please contact the NWIC IRB at (360) 392-4224 or irb@nwic.edu if you have any questions.

Thank you,



Dave Oreiro
NWIC IRB Chair
(360) 392-4249
irb@nwic.edu

cc: Dr. Theresa John
Gretchen Hundertmark

Appendix B: ITP Framework Lesson Outline

Section 1

Patience

Be Patient with the process, non-Indigenous boundaries, appropriation

Tom S. Interview

Mission

What does self-determination mean to me?

What does self-determination mean to the Lummi people?

How do I support the mission of the college?

Lesson Titles

Tribal Colleges

NWIC History and Background

NWIC Initiatives

Human Resources

Curriculum Development

Pedagogy

Assessment

Self-Reflection

What does self-determination mean to me?

What does self-determination mean to the Lummi people?

How do I support the mission of the college?

Section 2

Self-Reflection

Who am I? Why am I here?

Discussion

Beginning

Skills: Listening, communication, paying attention

Values: Respect, how do we show respect in a cultural context, how do we show respect in a modern context?

Knowledge: Original Territory, reservation boundaries, Oral histories, language

Worldview: Family history, chart

Self-Reflection

Who am I? Why am I here?

Discussion: Family lineage, how does this define who I am?

Beginning 2

Skills: Observation, paying attention, internalizing, believing, witnesses

Values: Integrity, how do we show integrity in a cultural context and how do we show integrity in a modern context?

Knowledge: traditional education, symbols, heroes

Worldview: What's in your house? What are some of the stories you remember from people on your chart?

Self-Reflection

Who am I? Why am I here?

Discussion: how does my family lineage shape my worldview?

Emerging

Skills: Critical thinking, 4 levels

Values: Western values, institutional values, what are our institutional values?

Knowledge: treaty, federal policy, their impact on students

Worldview: colonization, dependency BIA Indians

Self-Reflection

Who am I? Why am I here?

Discussion: how am I impacted by colonization? How does that impact my students?

Advanced

Skills: Speaking on behalf of the people, witnessing, reflection

Values: The context -> institutional values -> strategic plan

Knowledge: Colonial agenda (analysis of acquired rights), disconnect, trauma, reconciliation,

Worldview: Indigenousness and Sovereignty, Cultural Sovereignty,

Self-Reflection

Who am I? Why am I here?

Discussion: what is my role in the return to cultural sovereignty?

Mission

What does self-determination mean to me?

What does self-determination mean to the Lummi people?

How can I support the mission of the college?

Section 3

Experiential

Indigenous Research

Indigenization

Indigenous Governance

Appendix C: Faculty Life Cycle Description

Faculty Life Cycle

October 3, 2017

This process addresses the entire life-cycle of a full-time faculty member from the time that the position is created until a faculty member leaves NWIC. Each component, from articulation of the job description through all aspects of faculty development and evaluation are to be grounded in the foundational paradigm.

Description of Each Step in the Process

Job Description: The Coast Salish Institute (CSI) will collaborate with the Dean of Academics and Distance Learning, the appropriate department chair or program coordinator, and Human Resources to develop faculty job descriptions, including identifying qualifications, so as to incorporate the foundational paradigm.

Interview and Hiring: The CSI will collaborate with the Dean of Academics and Distance Learning, the appropriate department chair or program coordinator, and Human Resources to develop interview questions and process and participate in the interview so as to incorporate the foundational paradigm.

Placement, Contract, Workload: Placement schedule and placement process will be revised to incorporate the foundational paradigm. Contracts will be revised to reflect these changes. CSI will be involved in the placement process. Workload will be established by the department chair/program coordinator.

Faculty Development Plan: Upon hire, each full-time faculty member will work with the appropriate department chair or program coordinator and the CSI to develop a development plan for the current academic year. The faculty development plan will include a cultural orientation, and require full participation at the Teaching and Learning Institute and at the in-service activities through the year, reading the materials on a reading list, and demonstration of development through a portfolio and presentation. Faculty development plans will be updated at the completion of each annual cycle following evaluation. A self-evaluation tool, the demonstration of development, and the creation of an annual evaluation tool will be used to develop the faculty's next development plan. Upon its completion and pilot, the Indigenous teacher preparation framework will be implemented replacing the faculty development plan.

Orientation and Preparation: As part of the faculty development plan, each new full-time faculty member as well as those needing additional orientation after the first year of service, will attend the cultural orientation and complete preparation activities, as coordinated by the CSI. Faculty will also participate in orientation processes as established by the Dean of Academics and Distance Learning and by the Human Resources department.

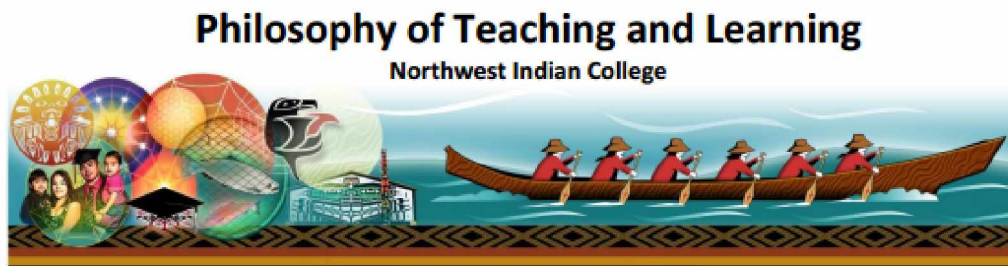
Training and Mentoring: Faculty will attend and fully participate in each annual Teaching and Learning Institute and the teaching and learning activities throughout the academic year.

Evaluation: The faculty development plan will be the basis for the evaluation, which includes a self-assessment component that demonstrates self-reflection, accurate self-awareness, and demonstration of acting on that awareness. Evaluation will be coordinated with the CSI concerning cultural components.

Updating Faculty Development Plan: As part of the evaluation process, the faculty development plan is revised and updated for the next academic year.

Exit Process: At the point that a faculty member departs the institution, voluntarily or as the result of evaluation or other causes, an exit interview is performed to gather data to improve the faculty life cycle process.

Appendix D: NWIC Teaching and Learning Philosophy



The philosophy of teaching and learning at NWIC acknowledges that each tribal student has a distinct, place-based identity. The role of the faculty and our support system for students is to create access to the political, social and cultural knowledge that strengthens each student's identity. In order to navigate the contemporary environment of governance and business, and to access services including health, education, and housing, our students must also acquire excellent, marketable professional and technical skills.

From the beginning of time, education has been the means by which indigenous peoples socialize children into the way of life of the people. In our recent history, however, education has been used as a tool of colonization and assimilation. As one of many institutions created to overcome these experiences, NWIC is committed to using education for the cultural restoration and revitalization of the ways of living of tribal students and their communities.

In order to support the education of our students, the faculty actively participates in this effort by developing their own self-knowledge, modeling wellness, taking advantage of faculty development opportunities, and participating in action-based, learning-focused research and curriculum development. In support of our unique first generation student population, faculty use strategies that support students' college readiness and academic preparedness early in their college experience.

Our teaching and learning philosophy is based on the understanding that NWIC provides education that is:

- 1) place-based within a learning environment that intentionally focuses on cultural context and integrated cultural experiences;
- 2) informed by the highest expectations that students be self-motivated, disciplined, and willing learners;
- 3) committed to the development of the skills of our students to address issues of social justice and support the vision of their communities;
- 4) intergenerational with a specific focus on the development of young leadership; and
- 5) holistic in support of students' understanding of who they are and their sense of place.

The NWIC faculty supports students by providing experiential learning opportunities and by fostering access to expertise and opportunities to learn in areas of critical concern to tribal communities. The approaches and perspectives we use include community-based participatory research and scholarship, entrepreneurship, sustainability, Native Studies, restorative change practices, and indigenous service learning. Our pedagogy of teaching and learning is intentional and conscientious and recognizes that our students and their families possess both content and contextual knowledge that contributes to their educational success. The faculty encourages the gifts of our Native students by employing teaching and learning strategies that support multiple intelligences and learning styles.

Faculty and staff at NWIC model the learning community experience for our students and establish communities of learners throughout our system of education. Communities of learners build relationships, responsibility and wellness, foster inquiry and critical thinking, and facilitate the progressive thinking necessary to fulfill our institutional mission of tribal self-determination through education and indigenous knowledge.

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